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With the

Good Wishes of the Author

Mann
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THE TRUTH OF THINGS

THE TRUTH OF THINGS

BY

WILLIAM E. MANN

"And ye shall know the truth,
and the truth shall make you free."

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FOREWORD

In the following essays it has been the purpose of the writer to construct a statement of truths about things, as briefly as possible, that will stand the test of reason and religion; it will then stand the test of philosophy and science.

It is needless to say that the writer is well aware that his attempt will not be entirely successful. They were originally written at different times, and revised at the time of this print; and filled up some of the spare time of a busy life. Owing to their having been written at different times, many repetitions of the same general truths will be found to occur. They are sent out to stand on their own feet, and speak for themselves; knowing that they will do so to the extent that they are true; and to the extent that the reader while reading them is able to separate the truth from the error.

It will be taken as a favor if any one finding an error in any of these theories will send its correction to the writer.

WM. E. MANN.

Norfolk, Mass.

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THE TRUTH OF THINGS

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A BELIEF OR CREED

LIFE is well worth living. We and the visible universe exist. We are in process of development or creation, a process which began too far back for us to care much when, and will continue in the future as long as we wish, which will be as long as we have conscious existence.

The great source and cause that is in all this can be known by us only so far as our development and knowledge has progressed, our faith and belief going on a very little way ahead of our actual knowledge.

All the positive qualities partly known to us must belong in full measure to this original cause, such as life, power, intelligence, truth and sympathetic connection.

The negative qualities, such as death, weakness, ignorance, falseness and lack of sympathy or connection, belong only to the unfinished creation and have no power or force in themselves any more than a shadow, in itself, has power to go out into the light and darken it.

All motives to action must have a truthful and good foundation in order to have any force, or even to exist.

All visible activities are caused by the intimate union of force with a conscious or an unconscious want, and are all governed by the positive working of nature's unchangeable laws.

Original power or force is invisible to us, and we can only have strong evidence of its existence when we see something in motion.

It is for each one's interest to live as near in harmony with these unchangeable laws as possible; and, as each one's interest is, and must be, and ought to be, his or her principal motive for all action, then all human life, consciously or unconsciously, should be made up of a constant struggle to get or keep in line with unchangeable law, and it requires the full use of all our faculties to even partly do this; the partial failures are the result of not *knowing enough* to keep in line with this intelligent, unchanging law, which results in trouble and pain.

This trouble or pain is a good thing for us because without it we could not find our way to get into line with absolute law; and only a wrong attitude towards our intelligent overpower will lead us to blame ourselves or others for doing that which is commonly called wrong; which is the same as saying that most of us have a wrong attitude towards ourselves and our environment.

When a person comes to a *sufficient knowledge* of the results of acting or thinking not in line with real

law he will be obliged at once to quit it, repent of it, and forgive himself for it, and the law is obliged to forgive him also.

Partial knowledge of our errors results in a partial quitting, partial forgiveness and partial repentance, which is really the universal condition of every one we can know of, not excepting even the historical man Jesus; for we are not able to know him as perfect even if he was perfect; and it is a question whether any one's faith or belief can go far enough to hold the man Jesus really as a perfect man.

The choice and will which a man feels and thinks is his own choice and will is as much influenced and controlled by this unchanging law or overpower as any part of the man is.

Every person moves and chooses and acts and thinks in the line of least resistance or strongest push as measured by each individual's connection with all the influences that touch him. That person or thing or influence is strongest in the average case which is nearest in line with our unchangeable, intelligent, well meaning law, thus making all activity of every kind average to work towards perfection, or towards the survival of the fittest and best; and results in evolution.

As has been intimated, every sane man during his conscious existence has more or less of a conscious connection with a higher, unseen power; this may be said to be the religious part of him, or his conscience, so every such man has also a reasoning

mind and a very close spirit connection with his neighbors.

The religious element can exist and act in the immoral, low grade, ignorant man nearly as strongly as in the moral, high grade, intelligent one; so to make progress it is necessary to cultivate or attain a good degree of honesty and morality and knowledge before religious ideas will amount to much, therefore we should hold up and value honesty as being an equal if not a higher and better faculty than religion, and the majority of people do this; the minority being mostly made up of such ministers or priests or church members as have more religion than commonsense and honesty.

The best way to make progress is to take the attitude towards what we call evil that the historic man Jesus did, viz: patiently bear what is unavoidable of our evil, and endeavor to find and show a better way in a patient and friendly manner.

It is impossible to choose to do wrong just because it is wrong. One must always expect to be more benefitted than damaged by the deed in order to choose to do it; or of two good things to be obliged to choose that which at the present seems to be the larger. When we have found out that it is for our interest to care for and take interest in others we have a good start in the right direction of truly seeing our own interest; in such a manner as any one part of our physical body has, in a subconscious way, found out that it is for its own interest to have a sympathetic care for all the other parts.

The historic man Jesus was the natural product of his ancestors' previous experience, plus his own, and had the same kind of connection with our great first cause that all the race has had, only in a much closer degree so far as *conscious* connection is concerned. He helps others in the same way as any individual helps, through natural human connection and sympathy.

The word Christ stands for an ideal personality; which amounts to making the historic man Jesus a high grade idol; as high a grade as the individual's highest conception of God.

Each one must find his own goodness and truth for himself from the same source as the historic Jesus did. Jesus' miracles may have helped his own advanced views to get a foothold sooner at the start, in some ways; but are of little or no value now in the world's progress. The questions of his miraculous birth and the resurrection of his physical body are of no real value to thoughtful people today.

The old theory of atonement and conversion needs very careful remaking to hold the belief of careful, thoughtful people. The advanced views Jesus tried to teach are much better taught in many of the books of present day writers than anywhere in the Bible, and no doubt there is more real truth and goodness acted now in every day life than was acted by any of his first followers. And there are many books today that contain better religious teaching than our good old Bible.

There is a large probability of conscious future

existence. If there is such an existence only those will so exist who have goodness and spiritual life enough to carry them to some state or degree of perfection, and therefore to happiness; and it is also quite probable that *all* will thus come to a kind of perfection and therefore to happiness. *Everlasting* punishment is a belief without a reasonable foundation. Trouble, suffering and so called punishment can exist only while bad or inharmonious conditions exist and all is relieved or cured as soon and as far as these imperfect conditions are mended; and, as before stated, sufficient knowledge always mends them.

That part of modern spiritualism, hypnotism, mind reading, clairvoyance, and fortune telling, which is not a sham (and there is a good deal of it which is not), is of the same nature and kind as ancient miracles, using the same occult laws, the difference being only difference in degree to fit the difference in the character of the performer. The attempt to cure disease by miracle or by any of those occult laws is an act of cowardly human weakness which wishes to get something without honestly paying for it, and it is a step backward in human progress. The only right way to cure any disease is to find out and quit its cause; then the cure will come of itself.

The personage called Satan has no more real existence or power than old Father Time with his scythe.

Every one does and should and must make his

own belief to suit himself; and can and does and should make the Bible mean anything in accordance with his own views of truth, and have the same right to do so that he has in reading any book, for the Bible must of necessity contain errors both of history and spiritual truth, like other books, being written by people who were themselves imperfect.

All sane men are more or less thoughtful, and a thoughtful man's real belief is of more authority to himself as to truth than the Bible or any other source. Every man's real belief is the nearest to truth that, for the time being, he can hold or understand, for no one perceiving a lie or contradiction can be able to believe it as truth.

The amount of trouble and mischief resulting from any untrue or mistaken action is dependent on the strength and goodness of the motive which is the foundation of such defective action; or the greater the strength and goodness in the motive the greater the liability for large trouble when slight mistakes or defects occur while carrying out the action.

THE GOING TO CHURCH QUESTION

(FROM the standpoint of a seventy-five year residence in a small eastern Massachusetts town and a life-time membership in an Orthodox church and Sunday school.)

Every sane person has a religious belief of some kind which contains his conception of God or his Maker; it is with him soon after birth and grows as a person grows, and becomes a part of his makeup. Man is, as has been said, "an incurably religious animal," and this religious faculty is one of the best that he has and the church is the most natural and proper place for its public and social expression and exercise, except the home; therefore it is for the personal benefit of every person, in addition to a proper home life, to be a constant attendant on some church so that his religious faculty may have a proper opportunity to develop as fast as his other good qualities do, and thus come to be what so few really are, a well balanced symmetrical man. Those who do not go do not because they do not sufficiently see it is for their benefit to do so; while those who do go, do so because they think it for their benefit to go; for the governing motive with every one is self interest, as each one sees it for himself; and this self interest will be

narrow or broad as the person has narrow or broad views.

In regard to practical action or opinion on any question of public importance, it is always a good thing that we have at least two different parties, both being necessary for the best advancement of truth and right, and general progress. Religion and piety without strong contact with everyday life would result as it has done in the past in mistakes and mischief, while contact with everyday life without the proper uniting with piety and religion would also result in trouble and mischief; so as long as human nature is as unbalanced as it is, it is best for its progress to have things as they are, namely: the two parties, the church goers and the non-church goers, who keep up the healthy friction which is necessary to the evolutionary progress of both sides.

The church has always been a poor place in which to learn truth and honesty, and whatever of truth and honesty it has got today has been practically gotten outside its doors, and by hard and bitter experience with the every-day practical outside world and world's people, whom, curious to say, it has treated in an overbearing and domineering manner.

When a minister or church leader prays in public for "those who are without God and without hope in the world and that care for none of these things," and plainly means all those who have not been converted in an orthodox manner, what would we call this but treating outsiders in an overbearing domi-

neering manner, when such ones ventured to be present. Is this condition helpful towards getting people to attend church? Now with this view or state of things, it is easy to see why so many good people do not find it to their interest to attend church, because their view of truth and honesty and practical common sense has a larger hold on them than their view of piety and religious belief.

Of course well-balanced people would not be in the same condition as either of these parties, but as said before we have not many well-balanced people; human nature has not progressed far enough to hold a good degree of ordinary religion and real truth and honesty in the same person at the same time.

One of the principal reasons why a less proportion of the people go to church now than formerly seems to be because the church people are in a transition state as regards their belief, both of the Bible and of their theology. This change is in the direction of clearer truth and better sense, and one which has been largely caused by the studies of students, the larger part of whom cannot be classed as church goers, thus showing, as before stated, that the church is much indebted for its progress to those whom it has ever regarded as their inferiors. But other things hinder church attendance which were not so much in evidence when a larger proportion attended. Sunday newspapers have a large influence. High grade novels and magazines have a very useful and important place, many of them con-

taining higher conceptions of truth and goodness than can be got from what is said in church. Also the Saturday evening theatre would give many all the social and emotional excitement which they thought they needed, and in many cases better than they could get at church. There are a great many more social organizations now than formerly that fill out a very large place in healthy human living; some of them being close rivals of the church in their benefit to those connected with them.

But to conclude, it may be confidently stated, that of all the various human contrivances we may have for bettering the people, none will quite fill the bill as well as a church conducted in a good business, religious, common-sense way.

WHAT IS EVIL?

WE start with the conceded fact or proposition that there is at the foundation or beginning of all things a well meaning intelligent overpower or spirit, and that in some way this power has formed or made what we call the material elements of matter. The connection of this power with matter produces motion and constitutes what we call life, so all matter must have some degree of life and motion in order to hold it in existence.

There can be two theories in regard to this intelligent overpower, either that it did not begin things with full and perfect intelligence and so grows in intelligence by experience as we do, only on a vastly larger scale; or that it began with full intelligence to organize and use material as fast as the situation would allow, which of course would take time, and make also a large lot of inharmonious and conflicting motions before any organizations could come to any degree of completion, as we see in every-day life.

But whichever of the two theories we take, we may say that this intelligent power or spirit is the source of, and contains all the power in the universe.

The closer the connection of spirit with material, the more highly it becomes organized, and man in his mind and body is the highest organization of which we know.

We have reason to believe that the thoughts of man, conscious or unconscious, are the direct result of the highly organized material of the brain connected with so much of the intelligent overspirit, as the present degree of the brain's organization will permit.

This increasingly closer connection of the intelligent overspirit with material constitutes what we call evolution and progress and growth and development, and as before said, from the very nature of the case, it requires much time in its accomplishment, and also of necessity in such a transaction, many inharmonious and conflicting motions, both of thought and material, would show up; which though an apparent hindrance, would really be the natural, and probably the only way that growth and cure could be carried on; for actions that are inharmonious and conflicting, by causing man trouble and pain, furnish him with a motive and incentive to try to get rid of it; to find out the cause of his trouble and then quit the cause.

So that which we call evil, in all its many ways or workings, is just as regular and necessary to growth and development as is what we call good, and as a beneficent and useful arrangement, it will stay with us until no more progress needs to be made.

Man's efforts in trying to rid himself of his evils and troubles has shown that he has a large combination of both intelligence and ignorance; a new advance in intelligence, showing up new phases of

ignorance; but on the whole a distinct and sure progress.

Sudden change from evil to good or from good to evil is no more possible than sudden change from ignorance to intelligence, or from intelligence to ignorance. A man is a natural product of nature, taken as a whole, and he has no more power to make his own choices than he has to suddenly change his character, or habits, or bodily weight. The influences that bear on his choosing are very many, not the least of which are those which are inside of himself and are part of himself. A radical change of choice can only be accomplished by a radical change of a person's inside makeup, and habits, and character, and environment, and this requires a considerable length of time at least, and a continued push of motive.

A person who comes to feel or see that certain of his past or present deeds ar more or less wrong can really feel them as such only as he thinks they injure himself, and this is all the effective motive he can ever have for changing them, and he will change tnem exactly to that degree, and only so far as his feelings of personal injury are felt.

Thus it would appear that there is no pardon and forgiveness of evil, according to the usual theological meaning of pardon and forgiveness, and it may be said that the usual meaning of the word blame cannot from a high comprehensive standpoint be properly applied to any form of evil, or to any individual for doing what we call evil.

Every individual is obliged to be his own judge of what is right or wrong, good or evil, and all other authority is obliged to take a second place, no matter how much any one may try to make himself think to the contrary.

So we give as a definition of Evil: that it is an inharmonious mode of motion, of thought, or material in connection with the person or thing most interested; and is a natural and necessary result of using intelligent power in an antagonistic way, on the present unfinished and undeveloped condition of things.

WHAT IS THOUGHT?

CAN anything know enough to know itself? Can a person lift himself by his boot straps? Can a stream rise as high as its fountain? We say no to these questions; but in the matter of thoughts we can think a great many things about them; and this we proceed to do, without expecting to fully tell what a thought is.

The absolute beginning of things is unthinkable and mysterious, but we may have a theory that goes a long ways back, like this: In the beginning there was a central principle, which had power to think and plan, and execute such plan; then thought made motion and life, and the universe as it now exists with all the things and beings in it; and still these thoughts are at work in still further progress and development; and are actually indwelling spiritual agents in every being or thing. Matter is probably made up of a combination of numberless minute centers of motion, which are not motions of material atoms, but motions of something as intangible as spirit or electricity, and so matter owes its existence to a continued activity of thought. So it will then follow that all motion of any kind or description is preceded and accompanied by a thought or plan, and that such thought or plan is the maker and sustainer of such motion.

Motion of material takes time and the lower the grade the greater the time. Sound, light and electricity move very quickly. It is quite likely that thought, if entirely disconnected with material, could move without using any time, or taking any space, and it is an interesting question of what our word eternity would mean if we took out of it our meaning and experience of time. If we conceive of a spiritual personage who had force thought enough to make and manage the universe; we must think it quite probable that our words, time and eternity, have a very different meaning for such a one from what they have for us, and that such meaning would be beyond our thought to hold or explain with any degree of positiveness.

But we may say that as all grades of material and immaterial things are made and kept, in an alive and moving existence by this overthought; and also that as all life and motion of any kind is preceded by a thought or plan; which thought or plan controls each act or motion; that in such case there must be as many grades and degrees of thought as there are grades and kinds of motion, whether of spirit or matter; so that each minutest motion of any kind whatsoever must have a thought or plan to precede and make it.

And also we must here observe that such a wonderful and complicated combination of life and motion as is shown by the make up of the average man must have a center of combined and organized thought which exists and which agrees with, and

precedes every such living motion, and that such center of combined and organized thought is what is called the soul of man. It must also be stated that this soul or center of combined and organized thought includes all the thoughts from the vast ocean of thought, which such soul is capable of touching ,both conscious and subconscious, and so such soul usually shows growth and development for itself.

We can see then that as all thought has but one central source; that there must be some unbreakable union and connection between all existing thoughts and moving things.

But we must observe here that all existing thought is not entirely harmonious and so of course all moving things would not always move and combine harmoniously, and this inharmony is the same as, and is all there is, to what we call evil and sin. This condition of things seems to be absolutely necessary while things are in the process of making and not yet arrived at perfection, and is also a help and benefit to progress.

If a combination of thoughts such as the average man is able to combine forms a general plan or purpose to do some complicated act, and if any of such thoughts are defective because of smallness or ignorance, is it not quite likely that when the action comes off, that evils and troubles and inharmony will result to a certain extent, because of such smallness or ignorance and this would have a tendency to make the actor more careful, and more

likely to hunt for and find his mistake; this being the only way to cure the mistake and make progress.

We might in a general way divide thought into six grades to correspond with the six grades of creation as we suppose them to exist, namely: first, the thought which makes the atom or beginning of matter; second, the thoughts which formed matter into solids and the chemical laws governing same; third, the thoughts which organized matter into vegetable growth; fourth, the thoughts which organized matter into animal life including the physical body of man and his subconscious thoughts; fifth, the so-called conscious thoughts of man; sixth, the great overthought which transcends much of our knowing.

Of course the conscious thought is a very high grade and has for its foundation all the lower grades of thought.

All the thoughts we are conscious of are always more or less connected with and modified by some material thing either outside or inside of us, so, as has been said, we cannot form a very definite idea of how a thought works apart from a material connection, or how much power it may have. We do not know how our subconscious thought works in ourselves, or how much power it may have over objects, or minds, or things apart from ourselves; but mind reading, hypnotism, tabletipping, so-called spirit manifestations, clairvoyance, dreams and so-called miracles, prove that our subconscious thought seems to have power sometimes that is almost if not

quite disconnected with material; but it is very doubtful if any gain comes to our conscious thought by trying to use our subconscious thought to do things in such uncanny, abnormal ways.

We might explain the phenomena of what has been called messages from departed spirits, by saying that the subconscious thought of the medium got a picture or reflection of the subconscious thought of some one still living and probably in the same room, who at some time had held the thoughts which now the medium was unconsciously taking; the medium's brain being compared to the sensitized plate in a camera, which, when properly prepared and exposed, catches the picture which is directly before it. It is very likely that a thought once held by a human mind, whether a conscious or an unconscious one, remains with that personality as long as that personality exists, though it may be forgotten and beyond the power of the person to remember it, yet by some strange connection a medium in a prepared condition of mind might be able to resurrect it.

Our subconscious self, without our knowledge may be able to transfer to itself many of the thoughts and ideas of those near us, or near friends who are at a distance from us, so that when a medium or sensitive brings them to the surface, we shall still be unable to recognize or remember them as in any way belonging to us, and so the natural inference might be that all these unremembered ideas came from a departed person instead of the subconscious mind of some living person.

Whether the organized combination of thought or soul, which belongs to, and is, the man, has had a previous conscious personal existence, we do not know; and whether it will have a future conscious existence, we may not know, but it is easy and rational to believe that it will. The more we think about thought, the more sure we are that it is the most lasting thing which we can think of.

Thoughts are very nimble things and have a great affinity for each other; the large ones eat up and digest and assimilate the little ones, and an organized combination of thought, as each man has, contains almost unlimited possibilities.

Each person is receiving and giving conscious thoughts all his waking hours, and his subconscious thought is just as busy giving, and receiving, all his sleeping as well as his waking hours.

To summarize: a thought disconnected with material must be of spirit formation and does not require time or space and is not limited by time or space, but as it steps down a degree and attaches itself to matter, it then requires both time and space, but still keeps its spirit nature, and in itself acts as quickly as ever; for it is the material in motion that makes time and space necessary, and apparently hinders the action of thought. We suppose matter to be composed of minute atoms of some kind, but are not able to subdivide it into such atoms; so we are not able to separate thoughts into their primary elements; but we may think each thought—no two of which are ever exactly alike—is composed of a

complicated combination of some form of primary thoughts. So we hold that every motion or action of matter of every kind whatsoever has a thought plan which exactly fits and makes and precedes such motion or action, and is with the motion as long as such motion exists.

We can ask whether thoughts or plans by acting on and working with matter in its various combinations gain a stimulus or help to their own growth and development, and it would seem to be the case that they are thus enabled to grow and develop, and that the soul of man is a case in point to prove such growth and development from lower grades of thought.

CAPITAL AND LABOR

ARE two extremes ends, or parts of the most complicated machine in the universe that we know of, which machine is made up of the collective life of the individuals of any community, and which corresponds very closely to the machinery of the physical body of each individual of such community; and said capital and labor are as much dependent on each other as the brain and muscle of a man are dependent on each other, so that what injures one must of necessity injure the other; and what benefits one benefits the other.

But it must be noticed that capital and labor are not the whole machine, by a long ways, for the consumer is a very large part.

In the individual physical body we have in health an even distribution of bodily energy, and a slight inharmony in this division of energy would result in more or less trouble or disease; if the brain was to appropriate more than its share, the muscles would become weak and this would spoil digestion and thus shut off the amount of energy daily produced by the body, and soon the brain itself would run short of energy. Of course the same thing would be true if the muscles absorbed more than their share of energy, then the brain could not think and

plan and do its part, and this would result very soon in injury to the effective use of the muscles.

Now if we apply this illustration to capital and labor, we say that capital is that part of the community that does the planning, and labor is that part which carries out the plan. Money is a common, material, connecting link in the community, as good blood is a common, material, connection of the various parts of the body; the muscles want their proper share of the blood as well as the brain, and the laborer wants his share of the money in the community as well as capital, and the problem is to so manage it that both shall have their fair share.

It will be remembered that in the individual physical body there is a subconscious mind or self which does all the regulating and management of the distribution of the blood and nerve force and life energy; and when for any cause this distribution is not evenly and properly done, then trouble immediately shows itself by pain or disease, and this trouble will last while the uneven conditions last, and mending and cure is for the most part, caused by the return to proper action and control of the subconscious mind or self. It will be observed that it is not the diseased, rebellious, or kicking part of the body that really does the mending, though it may call the attention of this subconscious self to the matter, but, as before said, it is the central, spiritual, subconscious self that is the real effective force in the curing and mending; so no matter how much labor and capital may separately combine and

exert themselves, they will never be able directly to mend and even up the trouble between them by material force of either side; the only real effective power that can do this is what we will term the subconscious spirit of humanity, and is the same as public opinion. This general, central, spiritual force of humanity of which we are speaking, continually tries to show itself in a material manner by the laws we make, which can deal with material actions only. It is thus evident that the material part of humanity has not advanced far enough as yet so as to be always controlled by pure public opinion, and so public opinion has to materialize in a law so as to cover such crude and rebellious cases.

And if we apply this view to the troubles between capital and labor which they are unable to quietly settle themselves, then we are left to the alternative of making a material or written law which will prevent somewhat of personal damage and violence between them, the same as we do when two persons persist in using personal violence to settle their own differences.

It is very evident that though the subconscious self can and does do so much for the individual, yet it has its limitations, and lack of full development, and also that our central spiritual force of humanity which we call public opinion has its limitations and lack of development, and when it materializes into a law, it will not always be a perfect law, but as in both cases it is the highest and best authority that we have, we have to rely and act on such leading as

best we can, knowing from history that there has always been in both cases a steady and sure development for the better. Of course it goes without saying that if the subconscious part of the individual, and the collective subconsciousness of all the individuals in the community were fully developed in a proper way, that our troubles of all kinds would be brought to the vanishing point, but until then, let us have a law to arbitrate all capital and labor disputes that produce more violence or damage than we can patiently bear.

It is a hopeful sign when labor or capital are dissatisfied with their present condition, because the present condition of each is not entirely a true and right condition, and the first step to cure any wrong condition is for parties that are in such condition to be able to be aware of it more or less clearly.

Now all that law can do is to restrain from physical violence (which violence includes abusive talk) but it cannot cure the real trouble in the least. The real trouble between capital and labor is just the same as between two children at play who have two halves of an apple given them and each wants the biggest piece, and we have all seen what a nice condition results when each tries to give the other the larger half. Something like this must happen between capital and labor before their troubles will cease. The child by trying both ways finds its best good and happiness in offering to take the smaller half, and when either party of capital or labor come to learn their lesson truly, that each is so closely

connected with each that the highest good will come to each by being willing that the other should have the choice of the halves, then a true solution of our question has been found.

A combination of capital is a better thing than separate competition of capital, and a labor union is better than no union, for in both cases there is added strength, and strength is a good thing in itself, but must be rightly used.

From this theory of capital and labor in connection with the consumer, we put forward the following plan as very likely to solve the worst of our troubles, high prices included.

In a large manufacturing plant the owners and stockholders should take all their employees into an equal partnership in the whole business and its management, and have a written constitution for a basis to work on; then all questions in such a plant could surely be settled without a strike or lockout, and the state could settle questions that came between rival plants. Then have every combination of capital that uses a corporation of any kind, or more than three persons in a business partnership who are not of the same family, be under strict government supervision and inspection, and except in the matter of profits on a patented article, their profits should be only such as to ensure five per cent. net on the capital invested; and every promoter of a stock company should be obliged to give bonds for a strict accounting of every transaction he makes to such government supervision.

And every organization of over 100 persons should have a government inspector to watch it and know of all its doing that in any special way affect the interests of the general community.

And then that all such government inspectors should make public every shady, or fraudulent, or unlawful transaction, thus giving public opinion a good chance to mend the trouble.

A THEORY ABOUT MIRACLES

THE word miracle is of Bible origin, and stands therein for signs, wonders, and superhuman spirit powers. Healing the sick and bringing the dead to life by some person speaking the word to that effect stands for the average Bible miracle; but when we take into consideration the conditions under which the Bible was written, and of the distant past, we cannot feel sure of all the facts there given, and so it will be necessary to look at our subject from a more modern point of view.

We start with the conceded belief that there is but one source of power, and life, and motion, and thought, and intelligence, and unchanging law in the universe, and that natural law is the same as this unchanging law, and makes, governs, and controls every motion and thought, conscious or unconcious, of every organization that exists, except itself; so that any and all so-called miracles must be caused by the regular working of this natural law, and it is a so-called miracle with us when we can not see the natural law connection.

In a former article on "What is Thought?" we came to a conclusion that every motion or action of matter, or of spirit, of every kind, has a thought or plan which exactly fits and precedes and makes such

motion or action, and is with the motion or action as long as such motion or action exists.

This being so, then natural law, and thought or plan, must have an inseparable connection; so that original natural law in connection with spirit thought or plan makes every other spirit or material thing that exists, and all their thoughts and motions.

This shows different grades of thoughts and plans, and it shows that because there is but one source for them all, that all thoughts and plans must have a close affinity for and a close connection with each other, because of their common origin.

All we can know of these grades of thoughts and plans and their workings in general must be learned by a study of ourselves and the lower creation, which intelligent natural law has been able to make; but we can have theories about such parts as we have not yet found out.

Original thought or plan began making things, probably by using its lowest grades; and evolution to higher grades has proceeded in an orderly way ever since, so far as careful observation seems to show. The highest grade we can know, as we have said, is what we can know about man.

We do not know what any of these grades of thought or plan would be if not connected with their material counterparts, or whether they can have anything like a separate existence apart from a common ocean of thought, or whether in order for thought to evolute and organize and combine, that it was obliged to be united to material; but we must

think its being united to material is some way a help to it in its activities and growth, and though in some ways the material may hinder the thought part, yet in other ways it may be a greater help, else there would be no reasonable cause for the material universe.

It would look as if the great central source of thought or plan had to make what we call material before thought or plan could have tools to work with and by beginning in a gradual way was able, as we have said, to make great advance; the further improvement being mostly in the conscious thought of mankind and the many other improvements and inventions that are the direct result of such mind or thought improvement.

The old or common meaning of the word miracle is: that some disembodied spirit had power and successfully used it to do supernatural or superhuman things with the bodies of persons and other material things.

But we claim here that if some embodied spirit or thought, or some disembodied spirit or thought was able to move the body of another person in any way without the use of usual means, and without such person being conscious of any connection in the case, that all this would be done by natural law.

If a person wills to move a finger his will thought connects with the subconscious thought of such live nerve as has the proper live connection with the subconscious thought of such live muscle as in its turn has a proper connection with his live finger;

then the finger will move, and its movement will be a mathematical resultant of all the different forces that thus come to it.

The close affinity of thought for thought, whether conscious or unconscious, is the principal cause of growth, development, combinations, organization and progress of every kind.

With such considerations as these, we may say that every organized thing when in full life must be accumulating and giving out subconscious thought power all the time, and busy things will always be in evidence because of this.

When a highly organized combination of subconscious thought reaches the point of conscious thought, then, as we have said, we have a man; and we also say that his conscious thought can to a considerable extent control and guide his subconscious thought.

So then it is evident that the valuable thing with us all, in our life, here and now, is the development and enlargement of our conscious thought; and that all such operations of our wills and minds as have a tendency to over-use our subconscious thought, and under-use our conscious thought, should be avoided as hurtful. But we shall recur again to this matter later.

Those things known as witchcraft, soothsaying, fortune telling, modern spiritism, tabletipping, spirit rapping, slate writing, hypnotism, clairvoyance, healing by hypnotic suggestion, mind reading, Bible miracles, Greek oracles and trance mediums; all of

these except such as are by trick or sleight of hand, have the element of so-called miracle in them, and are mostly caused by the large use of the subconscious thought, and the small use of the conscious thought; for it is well known that the active use of our conscious thought will always stop or hinder the manifestations of the miracle part of any in our list.

It will be in order now to state our theory to a certain extent of how these things are done.

We may have a theory of how hypnotism is produced like this: the person to be hynotised must lay aside all conscious thought, then the highest grade of his subconscious thought is in a condition like the exposed sensitive plate of a camera, ready to take to itself any prominent thought that may be near or present, either in a personality, or however it may exist, and so such foreign or controlling thought will connect with the hypnotized person's subconscious thought and show itself in his outward actions.

We have a theory of how objects may be moved without any material or conscious connection with the moving force, like this:—one or more persons must be present, whose bodies are in a healthy normal condition; they must all dispense as far as possible with their conscious thought, and take a passive, expectant attitude; then the higher grade of subconscious thought of all present can combine and accumulate in such a way as to project itself across space to such object as at any instant most occupies their attention, and such combined sub-

conscious thought can connect with such grade of subconscious thought as belongs to the object to be moved, and the thing moves according to the amount of human subconscious thought which could thus connect. We might say it is done something as an electric spark can be projected across non-conducting space when a sufficient strength of current has been generated.

In case of what is called a trance medium, the application of our theory is as follows:—the medium must have a high strung nervous organization, unbalanced by not having enough to do that he wished to do to keep his conscious thought active; then by totally dispensing with his remaining conscious thought he would be in a trance, ready like the hypnotized person, to take such near-by influence as was most prominent, and for which his personality had the most affinity; and if he were a speaking medium, his speech would come to him from some mind present, or from some past line of thought which his subconscious thought had most affinity for.

It is easy to see that if the above three theories are correct, that we have a partial explanation for all the stunts named in our list. In the case of Bible miracles, if they are genuine, the higher thought used to do them has to connect with the subconscious thought of the person or thing affected by such miracle; so that man's conscious thought is not used; and we may say no useful experience results from such doing.

In trying to detect fraud on the part of those who claim to do some of these things, we have a very curious condition: For the medium to do any of them, as we have said, requires an accumulation of subconscious thought with little or no conscious thought; now for a hostile mind, one who does not believe the thing can be done, to be present and trying to detect fraud, would bring such a strange mix of thoughts of those present, that the outcome of the mathematical resultant of the subconscious thought thus produced could not be predicted by any one; for it is likely that if the unbelieving hostile influence were strong enough, that the subconscious mind of the performer could thus receive such influence so that he or she would unconsciously be caused to do the expected or looked-for fraud; and quite likely many of the cases where it is claimed fraud has been found have been caused in this way.

As to the uselessness or no good of all so-called miracles, we may sum up and say that the development of the conscious thought of man is the highest good that he can have, and is the thing to use, and work with, if he cares for his own and his neighbor's best interest.

Even if a person could cure himself or his neighbor of some disease, or otherwise bad condition, in a very short time by the active conscious exercise of a belief that he could do it, or that God would do it for him; this kind of miracle would be a low-grade transaction, a going backwards in human progress, and would not be good because

there is a better and a more manly way to get out of trouble, which is to find out the cause of the trouble and take such cause away, or find a known sure remedy for it, and to be willing to pay the cost of applying it.

THE MAN JESUS

WHAT is the truth about the man Jesus?

We can know only a small part of the truth about any man, whether of the past or present, and the higher in the scale of humanity such a one is, the larger the proportion of our don't know will become.

Those who have given us in writing all the history that we have of Jesus did not understand all of what he said to them when he was with them, and after his death when they undertook to put a lot of their knowledge and experience into writing, they would of necessity make a lot of mistakes, same as honest writers of the present day are obliged to make, owing to their partial ignorance of that which they are writing about.

Then if we look carefully at the words which these writers say the man Jesus said, we cannot feel sure that he said them just as we have them, and that he meant them to have the same meaning which these writers put to them, and the same meaning which a common reader would get from reading them. In fact, a careful study of the reported words of Jesus will show, either that Jesus was saying things beyond his own comprehension, or else his hearers could not understand them well

enough to report correctly, so that we as readers and students and followers of Jesus' teachings are really left to our own judgment as to how much is really true and so worthy of our belief. The idea that the Bible writers were especially inspired to write the exact truth must be given up by every honest, sensible thinker.

There is now and always has been a large proportion of honest religious people who seem to derive personal benefit from believing that Jesus had a special divinity and have used the term Christ to express it. Attributing special or full divinity to Jesus was almost a matter of necessity for his early followers, when we consider their environment, and to a certain extent the same may be said today of a certain type of mind, that type which has more of the sentimental and religious than of the common sense and the practical. The fact that there are so many differing views about Jesus proves that we are left to make the best guess that we can in the matter; that neither Bible nor Church nor Priest nor Pope is final authority for any one. So every careful thinker now is obliged to make his own guess in the matter, and the same may be said also of the careless thinker, for such a one really has to guess at all he believes in the matter.

The object of this essay is to state as briefly as possible the writer's best guess as to the proper attitude to take towards the man Jesus and the religious opinions which hold him as their author.

The religious instinct and the reasoning faculty

are inherent in all men from the first man, and though these faculties began in a small way at first, they have gradually increased as time has passed.

At the age of the world when Jesus lived, there had come to be, comparatively speaking, a high grade of religious and mind development. Jesus was a natural product of his time, his whole force and personality seemed to run largely in the religious part of his nature. He had a strong personality, and was a natural leader, and seemed to gather in himself and manifest in his teachings a combination of the best and highest religious views of his time, carrying out in his teachings and life what the best of his contemporaries only began to have a vague view of.

The miracles ascribed to him seemed to be natural to the period in which he lived, save that they were larger than usual. Jesus seemed personally to have a low opinion of the value of miracles, and was honest and conscientious enough not to do them for his own material profit, and his professed followers of the faith cure cult ought to take more notice of this fact.

His so-called miraculous birth was probably made up by some of his followers, and honestly believed by many of them, and his resurrection was believed by most of them to be a bodily resurrection, but this was probably a visionary appearance of his personal spirit.

His death on the cross has a natural appeal to everyone, especially to those who are in sympathy

with his life and teachings; and his followers would naturally make a God of him so far as they could, and have done so as far as honest belief would carry them. No doubt Jesus was truly divine as every man is divine and probably in larger degree than any one of history.

That his followers, with their old ancient views of sacrifices, should center the whole idea of sacrifice on this man is very natural and plausible, and the so-called scheme of salvation or atonement is also a very natural outcome, and in religious progress this has played a very useful and important part; but the new thought theology is finding a surer and a better and a more reasonable way to be saved, and is probably the way Jesus used to save himself; that is by really trusting his own God, which God was his own highest conception of goodness and truth: and then having honesty and common sense enough to see that his own best interest lay in standing solidly by his own highest ideals.

It would seem that Jesus gave a great help to the striving of humanity for a true knowledge and belief as to the great author of all things, and that the progress of humanity along this line has resulted since the times of Jesus in a degree of progress, in many ways above and beyond what Jesus himself knew, and many things of a religious kind which Jesus explained only in a dark and foggy way are now explained in a much clearer way; that is, if his sayings have been correctly reported to us. Just

how far Jesus is the founder and author of our so-called Christian religion is an open question; for his immediate followers added the word Christ, meaning special divinity; and Paul added most of our Christian orthodox theology and our untrue scheme of atonement; and the other New Testament writers evidently interposed many personal views, which were no doubt as near the truth of the matter as they could understand it.

It would seem as if humanity, in its struggle to find God, had pitched upon an extraordinary good man and had brought itself to believe this man to be equal to, and one with God, and used this belief as a kind of crutch to help them in their conceptions of God; but that now at this present time very many are finding out that the crutch will do better service by putting emphasis on the human rather than the divine side of Jesus, and reckon his divinity as being of the same kind as belongs to every man.

We are finding out also, that no one is saved, only so far as he is able to do and think right and in harmony with all true law, and that Jesus' death has no direct connection with the so-called pardon or forgiveness of wrong doing of any one; but that all the pardon or forgiveness we can have is what we really earn and make for ourselves; and this earning and making towards the good and true is a slow process of growth, which is a natural and final outcome of all the influences we meet with; and the good example of a good man is no doubt the strongest influence we have in this direction, for the

goodness and truth of the good man is all from direct connection with the great source of all goodness and truth, and this same good and true man could and did get his goodness and truth only so far as his growth and development could grasp and hold such degree of goodness and truth.

Good and Evil, it would seem, are relative terms, really meaning different degrees of Good and the terms "being saved" or "lost" really mean different degrees of progress, and the man Jesus only helps humanity by natural human connection, and by the divine that is in every man.

If we invest Jesus with power and goodness equal with God, then we make an idol of him, and can get benefit from so doing of a mystic, religious kind; but because this idea lacks common sense and full truth, it thus has an element of weakness that we ought to eliminate.

THE CHURCH AND THE MINISTER

EVERY church member wishes to see the church to which he belongs prosper and grow, and personally uses some of his energy to help it to do so, but the principal influence the average church member relies on for the church's growth and prosperity is a pastor or minister. The object of this essay is to show that the time has come for revising our views on the importance of the pastor or minister as being such a very needful thing for our most progressed churches.

We hold that a church truly prospers and grows, not so much by its numbers, as by the growth and development of practical common-sense religion in each and every member of such church, and growth in practical common-sense religion is the same as growth and development in the right way to live.

We hold that there has been and is now a great deal of impractical and untrue religion in all of our churches, and that the clergy are responsible for a good deal of it.

It would appear that practical common-sense religion is something that must be learned through practical every-day experience, in connection with the natural religious faculty which every one has, and that this same religious faculty without such

experience got from the ordinary every-day life will, if it develop at all, do so in an erratic, mischievous way, and it is probably very true to say that all the true common-sense religion we have was at different times first conceived and suggested by plain, practical people, and afterwards came to be the basis of belief of the book-learned clergy, and that real progressive ideas in religious belief today do not originate with our book-learned clergy, any more than they did in the times of the historic man Jesus. This is saying nothing against the personal character of the clergy, for as a class they rank as high as any class, but from their limitations and environment it would seem that they were obliged to keep this position, they appear to be in.

It would seem that very much of the small attendance in most of our churches, and the lack of religious interest generally shown is due to the continuous preaching of religious views that are impracticable and behind date, and it would also appear that as much adverse criticism should be put on the church officers for this state of things as on the clergy, for they think and act on the pastor question as if all depended mainly on having a pastor.

We may also say this word against the ordinary church member, who also does his part in making progress go too slow; it would seem that he had rather creep than take the trouble to learn to walk; is willing to pay for religion to be pumped into him rather than to practically develop what he already

has; and he is really a religious dyspeptic and swallows lots of half-cooked religion without digesting it.

What is our remedy? We would have our church officers work in every way they can without causing too much friction, in the direction of having less minister or pastor, and in putting more individual responsibility on church members; this would cure their religious dyspepsia and develop their inborn religious faculty in a healthy, natural way. To begin with, in a common country Congregational Church in our Eastern States, they should hire a minister who does not live in the place to conduct one preaching service on Sunday, and who is willing to come on call to conduct a funeral service; getting such one for about one-half of what a resident pastor of the same ability would require, and let the Christian Edeavor Society conduct their own meetings, as also the Sunday School and mid-week prayer or conference meeting.

In this way one minister could care for three churches by preaching for one in the morning, another in the afternoon and another in the evening. If it is objected that this would not work, that there would be less attendance at the different meetings, as a result from this plan, then we would say we are very sure that such would not be the case except for a very short time; but if at first there was a falling off, the few who did stand (and a few surely would) would soon develop so much of genuine religion that like a magnet it would soon increase attend-

ance and interest beyond what the average preacher could muster.

In religion, as in everything else, to increase it personally or individually, it must be personally and individually used, and it is the contention of this essay that there is enough religion and truth in every person, so that if each such person were given a full natural chance to use what they have, it would develop and grow up to any needed amount. In most of our country churches (and probably city ones as well) there are already many lay members who have a truer idea of religion and life than their preacher, but whose knowledge is not called out, because of our old-fashioned view which imputes greatness and learning to the book-learned minister and littleness and ignorance to the near neighbor, so that such neighbor would naturally be slow to advance his own views, and the fact that the pastor was always present at their meetings, and probably occupied most of the time, would still further prevent a free natural expression. We will here cite the case of a small church not fifty miles from the writer's residence.

Since this church has been supplied by a minister not living in the place it has progressed much faster than ever before.

Of course we know that it is worse accordingly for a small church to have a minister live in the place than for a large church; for a small church has to have a second or third rate man on account of the small salary they have to pay, and it must be

noted that the people in a small town are just as sharp to see people's failings as are those who are in large towns, and it is more of a hindrance than a help for a weak man to pose as apreacher for the average church goer today.

Now this church we have spoken of has been advised by the ministers of the conference to which it belongs to get a fairly strong man for their pastor, and have him come to live in the place, and that the church pay him what they can, and these ministers agree to get the balance needed from a mission society; and all this in the face of the fact known to them that said church has prospered as a church beyond any others in the conference, according to their size, while having only a half-way pastor. This would look a little like priest craft on the part of those ministers.

It is the writer's opinion that if the church leaders would run the church as a club, or fraternity, or as the Christian Endeavor Society or Y. M. C. A. are run, that it would make more real practical advance and also much faster than as it is usually run.

Does not the large growth of the Christian Science cult depend on its members calling themselves students instead of paying a man to think for them? I think Mrs. Eddy addressed her followers as fellow students, and did not allow them to have a paid preacher.

It would seem as if something must be wrong or crooked about any religion which its leaders think must be treated different from all other things; and

that it could not seem to live properly unless it were treated unnaturally, and in a mystical and foggy manner; and which was afraid of science and afraid of common argument. Those who have watched the new views which some of our college students are holding can see a good many of the old, crooked, contradictory things of our past belief straightened out.

It would seem that these new and better views have been brought about by some honest students in the past who made no claim to being religious at all, and who by honest study found out many things which obliged the divinity people to change their theology and religious beliefs to a large extent. And the unpalatable fact is now, as it always has been, that any real advance in religious truth is forced upon our professing religious people by those who are counted as irreligious and outsiders.

These views here advanced are the result of the writer's experience and observation during near fifty years' membership in a small Congregational Church in a small town in the good old Bay State, and he cannot remember of getting any of them direct from a minister or church leader.

WHAT ABOUT GOOD AND EVIL?

IN a former essay we asked "what is evil?" and found that we could not separate good from evil, because everything we could know of was partly good and partly evil according to the usual meaning of these terms, and that the problem of accounting for what we call good was a larger one than that of accounting for evil.

We expect to find in trying to answer our question here, that a true understanding of the principle of good will entirely cover all our so-called evil and make of it one grade of goodness.

The lowest form of earth material that we know of, in its atomic formation, is probably made up of very minute centers of rapid motion, so science tells us; so that what we call dead material is at least alive with motion, and that the difference of one material from another consists in a difference of their motion formation.

We here start with a statement that the principle of good consists in the working out of natural, or original unchanging law, that there are many grades ranging from low to high, that the first formation of matter was a good action in itself as far as the formation went, because it was all done in strict accordance with the law or laws that formed or

made it, and that all other formations and organizations of matter of every kind are also good because natural unchanging law was their full cause; so that as we progress upward from mineral to plant organization, we have to say that their growth development and condition; in themselves, individually or separately, must be good according to the true meaning of good, and none of them could be otherwise than good because there was no way they could have been different from what they are, they having been made by unchanging laws over which they had no control; and it is probably true that any choice they might be said to have as to which law to use, or which move to make, was made by the law itself.

We shall claim that unchanging natural law and its author or maker are really one, so far as we can have any fair theory or belief, for we hold that natural unchanging law is the author, maker, and mover of everything that we can have a conception of, and that any law there may be in a spiritual world must be a continuation of, and one with, our natural law here, and with the same maker.

But we cannot say that anything that is unchangeable is good according to any meaning we may put to this word, for we are not competent to judge of the right or wrong of anything which is unchangeable, but we have a right to have a theory about things that are wholly due to the working of unchangeable law, and say, as we have done, that such things in themselves must be wholly good so

far as their formation has progressed, and thus as formation and organization gets higher and more complex, so we get a higher degree of goodness because we have a larger set of natural laws being used harmoniously.

But what if one chemical substance with its good formation as far as it goes meets with another chemical substance good also as far as it goes, but which by the laws of chemical affinity chew each other all to pieces and form a new substance different from either, what shall we say of the chemical action, was it good? And we have to say "Yes." And if we ask, was it good for either of the two substances to be thus pulled to pieces and reformed? We shall still have to say "Yes," because in their dissolution they still obeyed unchanging law.

Is it good for an old tree to die and go to decay? We say "Yes," because it is following natural laws in doing so; and still further it is good for the tree when its life and growth and usefulness had come to a natural end, for then it could decay and its elements could go into other useful growths, and if the tree has no feelings we cannot say there is anything more than *seeming* evil for the dead tree.

Is it a good thing for the young tree which is under the shade of a large one to die because the large one has killed it by its shadow? We say "Yes," because it has followed natural law to do so, and also it is good to let the fittest survive.

And we say here that all natural laws work toward the survival of the fittest, and in time prove

their goodness by doing so, for under any scheme of creation that we can conceive of rationally, there does not seem to be any other way to have development and progress, except by the snuffing out of the lower by the higher.

It would appear that everything we can know of is now in the process of being made, and that there is a power and purpose and plan incessantly working behind and in natural law to evolve finally a very high condition of things, and that *all* this working is good, and we will emphasize the word "all." If we go up higher into the animal world we find the same law and condition, only the death and destruction of the weaker animals by the stronger looks as though it were an evil to the weaker ones. But it is evident that if there is any evil in such transaction, that natural law must bear or carry it, for the animals are obliged to be what they are by the force of this natural law that made them.

But we may say that what evil there may be to weak animals, when they have to succumb and die because of stronger forces than they can stand, is more seeming than real, for it is no worse for them to die this way than by accident or old age. If all the animals were to live indefinitely, nature's laws would be broken, and we should have something soon that would come pretty near to being real evil. It looks as if we should have to pat nature's laws on the back and say: "You are doing wisely and well with the tools you have to work with, and if you

made your own tools, probably you made them of the best stuff you could find."

But what about man who has got his head above water just so far as he has a conscious will, in distinction from the subconscious will of the animals, and his own subconscious will; which may be said to be the part that is under water, and which is probably as much as 95% of his whole will.

We claim that the conscious part is all that separates man from the animal, and which is the strongest connection which the man has with his Maker, and with natural laws, which are the full cause of both his conscious and subconscious will. We claim that this high conscious will is as much a natural product of natural law as any part of the man is; that all the power a man has over his own will is the natural result of the working of natural law within himself, and his will is as truly made for him as his birth was made for him; he calls it his will because of his near-sighted egotism.

Now if a man and his will are under the full control of the natural law, then why is not everything which he does really right and good? And we must say that, from a high standpoint, all that a man does or thinks is right or good; but if we step down to the usual level on which we talk and think and act, then we say that that part of our thought or act is good which appears to help us in our physical or mental or moral development and which at the same time, not only does not interfere with such development in others, but is a real help to

them; and that such part of our thought or act as appears to hinder our own or others' higher good, is evil, and this is the only moral evil there is; but this evil has no power in itself to really hinder any development, for it is a negative thing at the most. For any hindrance or interference with our own or others' upword progress, caused by our own or others' thoughts or acts, is due to lack of sufficient development or knowledge on such actor's part, and if any real blame attaches to such lack, it is manifest it must be borne by natural laws, which it would seem had thus far not progressed enough to have got man and his surroundings far enough developed and created so that he is able to live in harmony with himself and his fellows and his environment. And we must note here that nature takes this way of causing imperfections to make trouble, in order to make progress, and this is probably the only way in which development and progress can be made, for it is manifest that avoidance of inharmony and trouble is natural to all things so far as their knowledge will allow.

We may roughly divide good into five grades: the good that made and put together the atoms of matter; that which organized it into forms we see; that which developed it into plant life; that which developed plant life into animal life; that which developed animal life into the conscious mind life of man. And it seems clear, that a reasonably high grade of good has to be reached in each case before the next higher stage can be taken.

Let us now see how far man's conscious mind has got in goodness, and how far it shows itself. We said that that organization which can use the greatest number of combinations of nature's laws, and still be in harmony with itself and its environment contains the greatest good, so then it is manifest that man can claim precedence over all the rest of creation, that we know of. The physical body of man contains in its outward activities an amount of truth and goodness; of fine adaptation of one part with another, and all in one whole; that is much beyond our conscious knowledge, and the fine machinery of the conscious mind must be higher and better yet in its workings.

Of course the only way this goodness of the conscious thought can show itself is in thought or action. The every-day actions of every person show an immense amount of goodness, and comparatively very few actions show that which we call evil, and these few are the result of insufficient knowledge. This does not seem to be a true statement, but a careful thinker can probably see that it is true.

Good for any one individual is that which benefits and helps such a one in his own personal development, and in working for good or to get good they must work entirely for their own interest as they see it. It is something that no man ever did yet, or can do, to work for the good of another, and forget himself; or to think of another's interest as much as he does of his own. It would be against

the laws of nature to do this; those cases where it seems as if one worked more for another than himself, when looked at truly, will show that such person had personal feelings about the whole matter, such that if he did not do as he did, these feelings would be hurt, and to such an extent that of two things to be endured or borne, he chose that course which would on the whole hurt his feelings least; so that everyone's act has a purely self-interest motive, and it is because of natural and true goodness that it is so. A great many people have progressed far enough to have found out that their own best personal good comes through what they are able to help their fellows; and that in thus doing they are personally progressing in goodness, for they are thus able, not only to carry out their own personal combination of natural laws, but are able to work in harmony with such combination in those whom they are helping.

Now suppose we take a very strong manifestation of so-called evil; where one man kills another. In this transaction every act and thought of both parties was in accordance with nature's laws as far as their development would allow, and so as we have said before, from a high standpoint; every thought and action was a certain grade of good, but from our common standpoint the killing was a very evil thing; but we, here, do not think it the same kind of evil which the common view makes it. The one who did the killing, if sane, was under strong provocation, and while doing as he ought to do

(looking out for his own interest as he sees it) he ran up against a new situation, which would ordinarily be like this: "this fellow stands in my way and has injured my interests as I see them to such an extent that in justice, from my present point of view, I am going to get him out of my way." He did not do the killing because he was naturally a bad man, or because he liked to kill people, but being so organized and developed that he was not large and broad enough to meet the situation in some other way than to kill; it would seem that the killing was a matter of course, and the question of blame, if any, must be borne by natural law, whose working produced the result.

But in this killing he thought and did a great many good things; let us name some of them: he worked for his own interest as he saw it at the time, this was good in itself; he hated that which injured him, and tried to get it out of his way, this was good in itself; he must have had very strong feelings, and probably a strong body, and these are good qualities always; he must have had some connection or tie with one or more other persons, and this is a very good thing; the strength in his arm and will power to use it are good things in themselves.

Thus we see that our murderer stands indicted only with misuse of his good faculties and powers, and all because he was up against a situation that his limited development was not able to properly meet, because of insufficient knowledge of the right king. We may truly say that there is no way for

goodness to increase and reach a high grade in the world except through the experience of so-called evil; then of course there is a certain sense in which evil is one kind of good.

And we may say that the worst so-called evils and mischiefs that we have are caused by a slight misuse of some one or more of our highest and best faculties, and that the higher we progress and develop the greater the opportunity for new and large manifestations of so-called evil; a careful search will show that it takes but a slight change in a so-called bad man to make him as good as the average.

We are probably justified in saying that goodness with the other things necessarily combined with it is the only lasting thing we know, and the only really valuable thing that any individual can have; while so-called evil is only an accompanying shadow for a time, with absolutely no power of its own; and it is high time that thinking people got through with using any such phrase as "fighting evil," for one may as well fight his own shadow.

We may say, then, that the chief self interest of man is to care for goodness, and work for it; and that he must be able to plainly see that it is for his best interest and happiness to do so, else he will not and cannot do so.

And it is claimed here that his highest attainable happiness, and personal goodness, come to him to just that extent to which he is able to know nature's laws, and patiently and cheerfully keep them.

A THEORY OF EVOLUTION

INTELLIGENT Power or Force must stand at the beginning, and in the middle, and to the end of everything that can come to our sensation, or thought, or that we can think of as existing.

Starting in our study with an acceptance of this view, we theorize that Intelligent Force caused the appearance of matter by putting itself into countless numbers of minute centers of double circular motion, which would cause gyroscopic and magnetic force and these in turn would, by their union, take the form of all the other natural forces that exist: cohesion, gravitation, chemical affinity, light, heat, and also what we call life. So that matter is held in continuous existence by the continuous exercise of Intelligent Force.

Low grades of motion have a low grade of life, and a low grade of organized matter, and a low grade of intelligence, and are comparatively simple. As matter takes new combinations of force, it has more life, a higher organization of matter, and becomes more complex; and is, in this way, in the process of evolution.

We may say the same thing of intelligence as of life, in all this creative or progressive movement of original Intelligent Force, or Power; there must always be as much intelligence used as force, in every motion of matter, however simple or complex.

In the mind and conscious will of man we see the highest development of this Intelligent force that we can know of.

Because Intelligent Force has made matter, and gives it motion, and keeps it in continuous existence, and organizes it into all its forms; so that human thoughts, the human will, and the various motives that influence human thought and will, are all the direct natural working of Intelligent Force; we must, then, say that there is more or less of a sympathetic, or love connection or affinity, in every grade of force; with every other force it meets. So that when the strongest manifestations of high grade force that we know of, which we see in the will, or choice, or conscience of man, come in conflict, as is very commonly the case, both inside of one will or between two or more wills, there is necessarily more or less of a clash, producing what we call evil or wrong, public opinion or conscience being the general judge, or standard.

It is a law of force, that a meeting of two or more forces always produces a single, or resultant, or harmonious force in due time; but the harmonious result is reached soonest, and in larger measure, if both forces are harmonious at the time of meeting.

What we call evil, or wrong, or hate, must, then, be only of temporary duration, lasting only during the time it takes for the conflicting forces to come to a natural or balanced resultant, which will in some cases appear to be a long time. We can

assume that there would be no clash of human wills if all men had a perfect knowledge of each other.

We can also assume that the reason that all men have not this perfect knowledge is because Intelligent Force has not as yet been able to perfect man in knowledge; but there must be a steady progress in this direction, owing to the law of force which we have named; that the higher the grade of force, the stronger and better it is, and will therefore prevail over the weaker as a final result.

It is also assumed that the main thing that interests us is to find the best and easiest way to get free of this clash of inharmonious forces, so that there will be a harmony of interests between all mankind.

Highest grade forces are the strongest and best forces, because they are the most enduring, and have a greater variety and more of harmony in them.

Man deals with these highest forces, as far as his development will permit; his further development depends on his direct use of the highest of these forces that he has. Any grade of force, in order to add itself to a person, must come to that person in a harmonious manner, or be agreeable to him in some way. A large part of our high grade forces are obtained through sympathetic connection with other persons who have these forces. Low grade forces between man and man are low in proportion as they are downward toward the animal, or in proportion to their lack of development. A low grade force is good as far as it goes; and if it does

not go far enough to reach a person's standard of good, which is told to him by his conscience, such person calls it an evil, and usually blames such evil, and wishes to see it punished; but such human law punishment, in itself, can never do any good to the one punished, or effect any personal reformation in the particular case in hand.

Antagonistic force between man and man has always existed more or less, and as has been said, it exists of necessity, because of the insufficient development of man's intelligence.

There has also always been more or less of harmonious force between man and man, which also exists of necessity, because its intelligence has been sufficient to produce it. If we wish to make ourselves or others have a higher standard of living in regard to any certain thing, like liquor selling, for instance, we shall find it a great waste of time, and effort, and peace of mind, to try and do it by antagonistic force. Antagonistic force has its place in the making and progression of things, but when used between man and man, or two parts of the same man, to try to reform or make things better, the result will be found to be very thin and poor.

It will be observed that harmonious forces as between man and man are almost always higher and stronger forces than the antagonistic forces, not only because they are usually a high grade force, but also because two forces working harmoniously, or working together, must be stronger than two forces that oppose each other.

What is termed moral good or evil is really exactly the same kind of good and evil as what is termed natural good and evil. The only difference with the moral kind is that it is a higher grade, or is more developed. Any kind of evil that we know of is only so because, as has been said, it lacks sufficient intelligent force to meet harmoniously such other forces as naturally come in its way. The best, most lasting, and in the end the strongest force known to man is an intelligent conscience, and it is strong in proportion to its intelligence.

A person's conscience is a matter of natural development and growth, which necessarily arises from the workings of Intelligent Force in and around him; the same can be said of the development and growth of all his other faculties.

The very large mechanical forces of the universe are weak in the sense that from their nature they are confined to doing only certain definite things; they are confined by other large forces in certain balanced resultants.

The force of the intelligent human will and conscience has taken so long a time to develop, and holds such a great variety and complexity of harmonious forces in its make-up, that its power to do different things is almost unlimited; and most people hold that man's will and choice is free. But this cannot be true, for his will and choice and intelligent conscience only represent the mathematical resultant of the many different forces that touch him. But the man has no right to complain of this,

for he has been given the opportunity to possess and use the highest and strongest forces in the universe.

No doubt the reason why we think our choice is free is because we have not taken into account the interrelation and united working of all the varieties of force that there are; and that they all come from, and remain with, one common center; and so there is not and cannot be any distinct or independent force in any place.

For we can truly say that all activity and force of every kind in our universe are as closely and unbreakably connected as are the links of a chain which cannot be broken.

The only force that can be effectually used to influence the thought or action of any one is the individual's own view of what is for his best interest; there is no other motive that will have any effect on a person's voluntary action or thought, than the motive of self-interest, as seen at the instant of choice.

The only way one can hold to a right course of action, or thought, is to be able to feel such a pleasurable satisfaction of his conscience, in keeping such a course, that he feels that he could not please himself so well in any different course. People who have given the matter a fair trial say that there is no satisfaction, or self-interest, equal to that derived from the answer of a good conscience.

What we call love between one person and another is the necessary result of a sympathetic agreement between the two persons, of some of

their wills and choices; and what we call hate is a necessary result of a sympathetic, or sensitive disagreement of some of their wills and choices.

It is plain that if a person or thing stands directly in the way of what we think is our self-interest, that we cannot help hating him or it, more or less. Neither can we help liking a person or thing that seems to us to benefit our self-interest. This means that we are not free in our loves and hates, any more than we are free in our choices and wills.

We can divide the intelligent force in a live man into two parts: the conscious and the subconscious. This would mean that the subconscious force had an intelligence that the man was not consciously aware of, and which was not directly controlled by his conscious will.

A man's active force, which he gets in part from his food, must be spent in some way as fast as he makes it. If it is not spent through the direct conscious power of the will, it must be spent through the unconscious or subconscious will, in which case we could, besides having our common bodily life, have dreams, mind reading, hypnotism, so-called spirit manifestations, the moving of material objects near by, without material or electric touch, also we could have so-called miracles. The conditions most favorable for this exercise of a person's subconscious force, therefore, would be good digestion and bodily health, and a more or less intended disuse of the conscious thought and will. The more persons collected together who were in

this condition without opposition, then the larger would be the queer goings on.

It is assumed that the valuable, enduring thing about every person is his *individual, active, intelligent consciousness;* and so if he sacrifices this for the sake of doing occult, uncanny things, he must be using his energy in a losing way. From this theory we should naturally expect to find that the intelligence shown in any of these occult transactions, or messages got, would be of a low order; and all the facts we can find prove this to be true. So-called miraculous cures of diseases are not half as good and sure, as an active, conscious, intelligent, or scientific cure would be.

If we leave this occult subject and look for a right and sensible treatment of our common criminals, we must see that we must change common prison regulations, just as far as possible in the direction of reforming the criminal, and in dropping the *punishment or penalty* idea as much as possible; not antagonizing the prisoner any more than seems to be absolutely necessary; but on the other hand showing him all the kindness that we can find it possible to do.

The capital and labor question will also be best settled if capital and labor will shake hands, and sit down quietly and have a good, honest talk, both treating each other as men, intent on being fair with each other. The *antagonism* thrown out by labor *agitators* and others only seems to make bad matters worse.

WHAT IS RELIGION?

IT is a faculty that every person possesses, without which he would be only an animal; it is born when the person is born, and cannot be gotten rid of as long as the person exists. It has a natural development as the mind and body has. Its development can be helped or hindered by environment, the same as that of the body and mind can be.

Religion may be said to be the intuitional theory, or belief which every one has as to his relation to unseen, or spirit forces or influences. Because of the uncertainty of every one's knowledge of Spirit, every one's religion must therefore have a certain amount of superstition and mystery in it. The larger and broader the person's general knowledge is, the less will be his superstition, and the more useful and sane will be his religion.

A curious thing about religion seems to be that it has no power or help directly in itself to educate a person, or give him natural common sense, or to increase his honesty, or give a *truer* conscience; and that the development of a good useful religious belief seems to depend on the bodily, mental, and moral development of the individual. All religions are partly true and partly untrue; being true in proportion to their practical usefulness, and freedom from error and ignorance.

A person's religious development or religious condition might be said to be about the same for himself as the flower is to the plant. The flower in an undeveloped form exists in the growing plant, and to a large extent depends on the plant's development for its own development. And the fruit of the plant and flower is very largely dependent on the integrity and continued growth of the plant.

So it would seem that though religious ideas and feelings and beliefs are necessary to the production of a solid human character, yet all things considered the condition of the body and mind and morals is of first consequence. But our religious teachers all seem to make religious ideas as of first importance, and thus by working so strenuously at the wrong end waste a good deal of effort.

Who ever heard a real serious sermon on the great importance of honesty and justice, and a fair deal in all the transactions of life if we wish to have a decent religion? But rather their tendency seems to be to contrive some way so that the worst kind of wrong doing can be mended by what some one else has done for us, without very much being said about the part we have to do in the matter, at least their leaning is in this direction.

The so-called Christian religion is as natural a human product as any other religion, or as man himself is; so all religions are natural human products, and as all natural products are directly produced by *One Over Power* or God, then all religions are God given, as far as developed.

The imperfections, or lack of full development in all religions, are due to the lack of development or progress of the race.

The Protestant Christian owes his advanced religious belief to his advanced education and moral development; but because the religion as taught in the average Protestant church does not keep its standard up with the development of the race, it experiences the natural result of being more backward than it ought to be.

No careful, thoughtful man today can really hold any religious belief that needs a miracle either in the past or present to hold it up. The average strong man of affairs today cannot trust in such a Christ as the average church teaches; and a large part of the church members do not thus trust, which proves that the right Christ is not preached. And evidently this error on the part of our church leaders, which arises from a lack of knowledge, cannot be immediately prevented, and so we must do the best we can with what we have, which already is a vast improvement over anything we have had before; and a continued improvement can be confidently looked forward to.

But it is a fact that new ideas in religion always meet with strenuous opposition, and it is usually a thankless task to advance anything out of the ordinary. This dislike of new ideas is very largely responsible for this backwardness of the churches in keeping up with the times.

But to still further criticise present church teach-

ing: How can any sensible man really believe in praying to a Christ to help him be successful in killing and conquering his enemies in battle? But this is done in nearly all so-called Christian churches today where such churches are in a country which is at war.

How can any sensible, level-headed person believe in receiving full forgiveness and the rewards of a prospective heaven on the strength of what one man did 2,000 years ago, even though such man was really a perfect man? There is something in man which will not allow him to be so dishonest as to believe that he can get something for nothing; can inherit a high degree of happiness without in some way earning it; can be forgiven all his wrong doing without having been able to overcome such wrong doing by his own love and choice.

If the average church member or teacher were questioned sharply and in detail as to just what he thought of his Christ his answers would reveal a vast amount of fog, much more than most thoughtful and careful persons are willing to carry in their minds or in their beliefs.

The fact that many religious teachers are afraid to have their religion questioned or discussed shows a weakness that to a broad mind is almost contemptible.

If the average religious teacher were asked which person he had rather have in his church, the one who was very religious with little said about his honesty, or the specially honest person who made

a small show of religion, it would seem as if he would be obliged to take for a first choice the more honest one. For as before intimated there does not seem to be any necessary connection between a person's big show of religion and his honesty, or his true sense of the right.

There are some things taking place now that almost make one think that if our good church people do not get wider awake and make needed changes soon, that a new religious movement will start and make as much of a change as Luther's reformation did. However R. G. Campbell of England, Lyman Abbot, E. E. Hale and Ralph Waldo Emerson have set a very good pace in the right direction.

CAUSE AND CURE OF WAR

PEACE and war are relative terms when used to define human relations.

When the self-interests or felt wants between individuals lie nearly in the same direction, or are harmonious with each other, then there is a corresponding degree of peace.

When their self-interests or felt wants are more or less in opposite directions, or antagonistic to each other, then there is a corresponding degree of war.

With this general definition of peace and war, we will proceed to make several assertions, or hypotheses upon which we will try to build a theory of the cause of war.

The conscious and unconscious wants of every individual are the principal direct causes in the production or making of his material body; and these wants furnish the principal push and motive for all his voluntary activities so long as he exists.

We also assert that these wants agree as nearly as the individual's environment and present development will permit, with each individual's plan, which was made for him at the time he began to have a body.

Also that every individual's plan is made on a very high plane, without exception, and cannot be

altered, but remains with the individual as long as he exists; and therefore it is probable that some time, somehow, and somewhere, it will become developed to some high degree, however stunted it may appear to be here and now. All this means that we cannot judge of how much there is in a person by his present condition.

We also assert that the principal object in human life is personal development of this personal plan which each individual has.

We also say that there is a spirit or sympathetic connection between each and every part of the individual's body, as there is also between every individual of the human race; and that no part of a human body can attain full development until all the other parts have done so; and that no individual can become very fully developed till all other individuals have become nearly so.

If this is so it is plain that the development of others is of about as much importance to us as our own development because our own development depends so largely on the development of others.

What are some of the things that show that these statements are probably true?

In running a machine we are careful to have all our pull in one direction, and to eliminate all opposing forces and frictions that we can.

A pair of horses do better when they pull together and in the same direction.

School children get along best, and make the

fastest development in all that is valuable, when they can play together without quarreling.

A school teacher who can govern her pupils without antagonistic force has the best school.

The further back we go in history the more we shall see of antagonistic force used between man and man, and a correspondingly slower degree of progress and development; hatred is a form of antagonistic force and always produces more.

The higher we get in man's true and balanced development, the less we see of hateful antagonism between man and man, and therefore the faster and better his development.

We assert here that this hateful antagonism was not got rid of by using it, but by finding that it was better to use patient forbearance and kindness, and honest dealing instead.

People learned long ago not to get angry and fight nature's laws when there was a drought and famine, for the simple reason that they found it did not help matters any.

Many people have found by experience that it does not help matters any to get angry with a horse who does not behave right, but that it does pay to be patient with such a horse, and treat him kindly.

Many members of a family have found their own best interests to lie in being kind and patient with the others of the family; and no one calls them weak or cowardly or shiftless for doing so, or that they lose anything of manhood or womanhood or honor by doing so.

Some persons have found their best interest and personal happiness to come from treating their neighbors with kindness and forbearance and honesty.

Others who have not learned this are all the time in hot water with their neighbors, grouchy and uncomfortable, losing twice to gaining once.

In case of war between nations, secret diplomacy and distrust and double dealing and scheming which awaken hatred and antagonism, and then preparedness, are its principal cause; and cure for this cause, manifestly, is to keep to the truth about things openly and honestly.

There is another cause for war, which is natural, and which comes for the most part from our average religious teachers who believe and teach the old error about evil, that there is no way to cure it but to fight it and punish it, and make wrong doers do right by prohibitory laws and police force, and the fear of present and future punishment, and the inducement of a miraculous forgiveness; such a belief about evil is a necessary result of a narrow, one-sided conception of a true God and the brotherhood of His children.

A person who cannot make a God for himself that he can fully trust is in for a lot of trouble; and, needless to say, we are all under that handicap to a certain extent; but it seems to the writer that fearing the so-called evil and fighting it only makes our trust in a true God weaker.

The only plausible excuse for using antagonistic

force between man and man or between nation and nation to settle their differences is that it seems to result in toughening and strengthening both sides more or less, and in making the thing striven for of more value because of the extra labor and cost thus used in trying to get it.

But this argument is valid only where a high grade of antagonistic force is used on some lower species of creation, like the force used by a man to break a colt. The contention here is that it is not right, or conducive to the real good of either side for any man or body of men to try to make any man or body of men conform to their standard of right by the use of antagonistic material force; and it is plainly meant here that it takes more courage and manliness to bear in a right way the aggressions of others than it does to fight for so-called rights.

And we also hold that a proper use of this patient method will stop the aggressions sooner and better, and in a more durable way and at a less cost than any fighting way that can be devised.

It is of course admitted here that this theory is a hard one to carry out, and that we should all make many failures if we tried it on, because we do not know how to do it right; but we hold that the theory is correct and will surely work when we can find the courage and ability to properly carry it out; and we can do this when, as we have said, we can get the right conception of the truth about the weakness of so-called evil and the truth about the strength of real goodness.

In other words, we must learn that the good in every man is all the real force or power that he has, and that it is thus the common sense thing for us to trust to such good as he has and appeal to it rather than to fear and attack his so-called evil. A good step in this direction has been made in the treatment of prisoners in some of our prisons.

We must here take note of the fact that the more the spirit or sympathetic connection is developed in the individual, the stronger will be his likes and dislikes, his love or his hate, and the more forceful will be all his activities.

But this does not alter our position here; it simply says, if we choose to fight it out, it will be a harder fight and a larger loss, while if we have sense and patience enough so that we are able to choose the peace method and use it right we shall have a correspondingly larger gain, without the cost of a fight.

The ability to know enough of the laws of human life so that we shall be able to see our personal interest as being the best promoted by the kindly, patient method must be the exact kind of ability which it is of the utmost importance for us to get.

And from what has been said it follows that until such knowledge is fully realized in the majority of people in a community or family, there will be more or less antagonistic or hateful activities.

It seems to be plain that this valuable knowledge is being attained by an increasing number of the race, and that it has been obtained at great cost and

has taken a long time, and that the European nations are paying a fearful cost in getting more of this knowledge. Even many of our best men today show that the old-way war still sticks to them.

A very large gleam of light came to humanity 2,000 years ago, when in some way these words came to it, "Peace on Earth, good will among men."

Police force backed by human law is a large step towards a cure of brutal war, but it can never make a real cure or a real peace, and simply means a more civilized war.

There is a suggestion here from all this to our good prohibition people, that they might accomplish more by kindly persuasion and patience than by antagonistic force, if they only can get the kindness and patience.

WHAT IS CHRISTIANITY?

CHRISTIANITY is a name applied to all those religions which claim the historic man Jesus as their central figure or leader, and it is probably safe to say that the principles of Christianity are at the bottom of all the highest grades of religion which the race holds, and there is a sense in which Christianity includes all religions.

Religion is here defined as the conscious relation which a person has to the great First Cause of all things.

It is claimed here that every person has a religious belief, which is a true belief to a considerable extent; and that no one can have a religious belief that is true to a full extent because no one knows enough.

The man Jesus was a character in history who attained a remarkable religious development, and probably did it in the same general way as all others have done.

The distinctive thing which Jesus showed in greatest fullness, and which was his strongest asset in his hold on the race, was his method of dealing with the mistakes and failures and ignorance of his neighbors, and in his way of meeting and treating those who were antagonistic to him.

The recorded sayings of Jesus are somewhat ambiguous, as of necessity they must be, owing to

the fact that those who reported them could not fully understand them themselves. And all this is as it should be, for this gives the race an opportunity to develop its religion in a natural way, which is the way it has been doing from the beginning. And therefore our religion is better today than it has ever been before.

The recorded sayings of Jesus show him to have had mistakes and weaknesses of the same kind as other men show.

But men like Paul have built an ideal called Christ out of their knowledge of the man Jesus, plus their own ideal, thus making this Christ and Jesus identical, which resulted in the dogma that the man Jesus was equal to the First Cause of all things, and the many phases of this belief are held now by the larger part of Christendom.

Many of the high grade theologians believe that the so-called divinity of the man Jesus was of the same kind as the great First Cause, and that all of humanity have this kind of divinity only to a less extent.

We here take it that this view is nearer correct and is an advance in religious development over the older view. This would make the word Christ as used by a large majority of Christians, as the name of a high grade idol, and so breaking in a small way the first commandment.

But this was a necessary thing for the race to do, in developing their religion in a natural way; for the history of religion shows that all religions have their

idols, and that the further back we go the cruder and more ridiculous the idol is sure to be.

It seems really necessary for most people to have a tangible person or thing in which they try to trust when their mind turns to religious thoughts.

The heathen try to trust the God which they imagine to be in their idol. The Catholic tries to trust his pope, or priest, or Mary, or an ideal Christ. The Protestant tries to trust his Bible and an ideal Christ.

But now that some of us have found that the pope, the priest, the Bible, the Christ are all human and fallible, what will we have for our authority, or thing to lean on, when our thoughts turn to religion?

We answer this way; the historic man Jesus got his goodness by claiming an unbreakable, close connection with the great First Cause; and it would seem that he strongly believed that this First Cause was wholly kind and good; and as Jesus made out so well by thus doing, and as we have the same right to do this as he had, then why not do it.

Jesus did not trust his Bible, he changed it very much. He did not trust anything but himself and his connection with the Infinite, which is, as has been said, the proper natural way to develop religion, and this is really the only way advance in religion has ever been made.

We here say that a person's reason is the same as himself, and that his felt connection with the Infinite is the same as his conscience. Therefore a person's

reason and conscience are the determining factors of all the religion he has or can have, and in fact they are his religion, and they are what makes him a man in distinction from an animal.

If there is but one great First Cause, then the universe and all its laws and all mankind are really one and therefore so closely connected that there cannot be really two kinds of reason, or two kinds of conscience, or two kinds of religion, or two kinds of good. In which case our definition of Christianity must expand to include all the different phases of religion shown by the race; and any definition of idolatry which will rightly apply to any part of the race will as truly apply to all of the race, only in a different degree which will be according to the degree of personal development.

It would seem that the reason stands for the personal growth and development of the person, while conscience is something which comes to a person as fast as his personality and reason are developed; or that a person always has as much conscience as the present state of his reason and education will allow.

This means that the thing of most importance for a person in getting a good religious development is to get a good personal development of all his natural faculties, education and reason and common sense being the chief of such faculties.

History has proved this, for the good religion of the man Jesus could not meet with a fair amount of

development till it reached the strongly developed races of northern Europe.

If there is any reason why any of the churches are not as prosperous and popular as they ought to be, it must be found in the lack of reason and common-sense development in such church leaders.

Because the conscience comes to the individual as we have seen in accordance with the man's personal development, it must be expected that because this development is always more or less imperfect, that therefore the conscience would be correspondingly imperfect also.

All this shows that man has no sure guide in his religious views, and that his reason and conscience are his only real authority for his religious belief, and that the development of his reason and common sense is of first importance to him.

A THEORY OF OWNERSHIP AND ITS CONNECTIONS

OWNERSHIP is the holding, possessing or controlling which a person or thing has over himself or itself, and includes also such holding, possessing, or controlling as is had over other things.

We can go so far as to say that all forms of matter, from lowest to highest, hold certain grades of ownership.

A stone owns its form and substance until some stronger ownership takes them away, and this appears to be a universal law of nature, without exception, that in every contention of forces, the strongest force, instant by instant, always prevails; and we must here note that all organizations in using force instant by instant are so constituted that they receive and transmit new force instant by instant, and this new force is growing stronger or weaker in one or both conflicting forces, so that there will be a complication of changes continually going on in the world's activities, and a survival of the fittest will be the necessary result.

The force of a strong desire to be kind and neighborly is a greater force than the greed of ordinary material possession; but if a person has not strength

and knowledge enough to see the real value of kind neighbors, then he will work for the lesser value and use a smaller force, and get his money, but will lose the greater value.

And we hold that if two neighbors had a contention over some special question or thing, that the one who has strength to properly use kind neighborly influences would always prevail in the long run over the one with lower views as to values; and it all would be done without hard feelings to begin with or end with.

Probably every organized thing that we know of, that exists, came to its present form and condition through its strife and exertion to get what it feels to want. This means that a felt want or a desire for control or ownership is at the bottom of all organizations and activities in the universe. Life itself is simply the activity of a conscious or an unconscious want trying to satisfy itself, and death comes from absence of all want.

If we ask where this felt want comes from or what causes it we shall have to say we don't know, any more than we know what force is or where force comes from.

We also say that all the so-called good in the world which is caused by human instrumentality comes from a fairly correct knowledge of values and a fairly peaceful way of getting them; and that all other good comes from nature's forces to the extent that they are able to work without antagonism, the antagonism or friction being the so-called evil.

And we also say that all the evil in the world that is caused by human instrumentality comes from human ignorance of values, or from meeting other conflicting forces in trying to get what is wanted.

The strife of the weeds to get possession of a farmer's cornfield is a cause of trouble or evil to the farmer's felt want; but let us hope that the farmer's desire to get some corn, and the corn's desire to get a big share of the soil will together prove the stronger force and crowd out the weeds. Of course this is rough on the weeds, but it is nature's absolute law; if the farmer gets his corn it is because his want is the strongest want.

This illustration is capable of a world-wide application, in every case without exception.

In the beginning of the race it was considered nearly all right for a person to get what he wanted from another if he had brute strength enough to get it, after the style of pigs eating at a trough. But a long time ago it was considered a bad, mean way to get things by stealing them away from a neighbor, and later it came to be considered wrong to steal from anybody.

It must be carefully noted in this discussion that all our wants have a good foundation, for they are all a wish to better ourselves in some way; but if through ignorance we do not know what is best for ourselves, or the best way to get a good thing, then our ignorance and mistakes make us lots of trouble, as we have said.

It is very evident that a person who has followed

his felt want to have a good time by taking alcoholic stimulants has been doing it without a proper knowledge of true values; for he gets his short, fleeting good time at the expense of losing much of his manhood and physical strength, and has also produced antagonistic forces inside of himself which are too large to be comfortable or healthy.

If we take the case of two men who belong to the same party, and who want the same office; this is a good want in itself. We will say that they both have about the same ability and about equal supporters.

The usual way in such cases is for both to have a political fight, with more or less hard feelings, with much unfairness and a lot of lies; only one gets the office, both are out of pocket and they have made a hateful division between themselves and also in their community.

But if they had at first coolly talked over the matter and figured what the office was worth, and one had bought the other off, then there would have been a good officer, and good feelings all round, and no hateful antagonism.

The largest showing of the evils arising from a mistaken idea of a value, or a stealing, antagonistic way of trying to get things, is seen when two or more nations are contending for control or ownership of something in common between them, for then we have as bad a mess as the inventive genius of man can make.

In view of the fearful evils that result from war,

or human antagonistic force, it becomes a momentous question as to how much crowding one person or party should patiently bear from another person or party, before using law or antagonistic force, or how much preparedness should be had against possibilities of danger from aggressions of others.

In olden time high grade individuals would not bear a single insulting word without demanding instant retraction or the ultimatum of a duel. But common sense has changed this; recourse is had now to the courts for settlement, and in many cases the kindly, forbearing way is taken.

It is probably capable of scientific proof that in stealing between man and man, the thief never gains as much as he loses, and the only way to prevent theft is to make the would-be thief plainly see this to be true.

And what is thus true of individuals must be true of nations. So, as we have before intimated, nothing will permanently stop a war until one or both sides see that it is for their own interest to make kindly concessions, and the larger the concession that can be made in a kindly, patient way the better.

The difficulty of either side in a disagreement making such kindly concession lies in both the strength and weakness of the average human.

There is the strength and courage to fight, but not the higher and stronger and better strength to bear in a patient, kindly way the injuries and encroachments of others. And the real pinch why

we cannot have this higher strength to kindly bear with injury from others is because we cannot as yet believe that our fellow-man has real goodness that will respond; and so we are skeptical of trying the experiment. But we think history will show that whenever the experiment has been rightly tried that it has always succeeded in good time.

The United States has shown quite a little of this higher strength towards Germany, England and Mexico, and many of our best citizens are seeing a better way than the old curse of preparedness.

It is very plain that each stage of reform or progress is met with great opposition, and our consistent pacifists will have to meet this opposition now, but are likely to be upheld later.

The argument that war makes a country more patriotic simply means that this extra love for one's country is gotten by just so much added hate and distrust to another country, which is, of course, a very poor grade of patriotism.

The force and human exertion used in war, if used in peaceful, useful and common-sense ways, would make as much difference in the final outcome of the warring nations as there is difference between two engines pulling the same one hundred cars in one direction, or both engines pulling fifty cars each, and coming together head on.

So we say that before we can have lasting peace all the large nations must be willing to relinquish what they term their independent sovereignty, and

be willing to make such concessions to other nations as a majority of the others consider just.

This means that the contention of Roosevelt and others that there are some questions that it is not for a nation's honor or dignity to submit to arbitration is a wrong and unwise contention and is not a commonsense, democratic measure; and besides it must be evident from what we have said that it is not possible for any nation to be really independent of other nations on any question which such others are interested in.

If each member of the family stood stiff for what each considered his right we should have a continuous quarrel in that family. No one considers it cowardly or dishonerable for one member to make concessions to another; why, then, is it cowardly or dishonorable for one nation to make concessions to another nation?

A cool, kind, patient, dignified protest in plain words is far enough for any nation to go against another nation when there is a conflict of their interests. If such a stand were patiently taken by any contending nation, we might confidently expect in good time a peaceful settlement of the question at issue; and such a settlement as would be permanent, instead of a temporary settlement which a war always makes, if it makes any.

It must be evident that when looked at in the large, true way, that it takes more manly courage and nobility to meet the antagonism of others in

this way than to stand stiff for one's supposed rights, and putting up a so-called courageous fight.

It would appear plain, as has been said, that humanity has not evolved as yet sufficiently so that a nation can take this peaceful, patient way to meet the encroachments of other nations, and do it right; and that if the ruler of a nation undertook to do it he would be met, as Wilson was, by a storm of adverse criticism, and so will have to continue the old curse of military preparedness and risk the danger of a war at any time that our precious dignity may feel injured; and thus humanity will have to do as it always has: blunder along and find cut by bitter experience this better way we are trying to point out.

A careful student of history will find that all the greatest human prosperity, invention, and advancement have come in peaceful times and in a peaceful way, while most of the disaster, loss and ruin have come in war time, and as a result of war.

A THEORY ABOUT HABITS

A HABIT may be said to be a line of action which repeats itself to a certain extent; but there can never be an exact repetition of any action that we can know of because of continual small changes.

Habits may be said to have all degrees of simplicity and complexity, according to the simple or complex organization which is acting.

So far as we know all the activities of the universe are the direct result of intelligent force in union with an organization's felt want, and the natural law so works as to make the larger part of these activities run in grooves, which are habits of action.

The activity of a bullet after the rifle has put force into it may be said to have the habit of swift flight, which habit is repeated instant by instant for a short time, and then when its borrowed force has been taken away from it, it easily goes back to its first habits of simply retaining its form and substance and lying still.

All motions are habits and have a first cause outside of themselves; and change in a habit always requires the help of an outside force; which means that matter, or an organization, or a habit, cannot make or change itself without outside help.

It seems that a close union of two sets of habits, which are of the same species, are able to start the

growth of a third set of habits, when conditions are right; and this third set under favorable growth results in an entity with a set of habits that will be much like the first two.

It is probable that all human activities of every kind are the mathematical resultant, instant by instant, of the union of the individual's make up, or habits, with outside forces.

Human habits with the conscious will have a wide range of action and contain some of the strongest forces in nature to keep them going.

The contention here is that the union of the force of a felt want with the force of the surrounding conditions before a person is born is the principal cause of all that belongs to the person including his body, will and choice, and all the conscious and unconscious habits and felt wants of his makeup. And that his felt wants and will are produced by a chain of causes over which the individual has only a part control, and therefore a person cannot have a real free will, or be really free to make or change his habits.

So we say that a person wishing to cure himself of what he thinks is a bad habit can never cure such habit by his will alone, for such habit always has its definite, exact place in the person's will, and a person will have to take time and have outside new influences come to him before the proper change in his will can be made.

It is a common mistake of reformers to talk about fighting evil, or a person fighting a bad habit in

order to change it. We hold that evil never was cured by fighting it, whether in the individual or in the nation. Fighting evil is more a waste of force than striking the air with a stick.

The only way so-called evil can be cured or made whole is to add enough good to the bad part of the act or habit so as to cover up or annihilate such bad part.

All this requires a good degree of knowledge and kindly patience, which we do not have enough of at present to go very far in curing our bad habits, personal and national. If sometimes it looks as if antagonistic force did cure some evil condition, we here plainly assert that an impartial look at all sides of the transaction will reveal that whatever real cure there was came from some other force than fighting or antagonistic force. Antagonistic force may, by making pain and trouble, set the person to thinking and if such thinking is rational, it may result in making the party stop fighting, and then the cure can begin.

One great trouble of curing evil is that we do not know how to use the patient, kindly way to a proper extent; we have not progressed or evoluted far enough to do this, save in a few family or neighborly cases.

Most all our good church leaders and our church hymns advocate fighting evil, and therefore it is not strange that they make such slow progress in curing evil.

Another hindrance to curing evil habit is a lack

of sufficient knowledge of what good is. The motive to do a thing the right way is always stronger than the motive to do it the wrong way, if the person fully knows the right way; but a person can never know the right way only a trifle better than he has been able to do the right way; thus we see why evil ways are so hard to mend, and that at best we can only partly mend them.

Many a person says he knows certain things he is doing are wrong and he resolves to do them right or not do them at all, and his failure in the matter is from two causes, as we have said: because he goes at it in an antagonistic, impatient way, and without knowledge of the right way to a sufficient extent.

It is a good thing that a good habit is stronger than a bad one, and it is probably true that all the good a person gets he keeps; and in time he forgets or loses most of the so-called evil.

In those cases where it seems that a person grows worse, it will be found on careful investigation that the so-called getting worse is only that new and untried conditions have been met with by that person, which with his inexperience he was unable to meet rightly; so that the good which he had was obscured by his mistakes, but not lost.

It must be noted that the popular idea of evil is largely incorrect; all the power which so-called evil seems to have comes from the positive good which is actively present with it, and to get rid of such evil it is necessary, as has been said, to add enough good

to fill the vacancy; something like the way of getting rid of the dark by letting the light in.

Thus getting rid of human evils of any kind by human antagonistic force is of the same order as driving away the dark from a room by using more dark, or of trying to mend a lie by telling another.

The nations of the world have, from the beginning, formed the habit of using fierce antagonistic force to settle their differences. It is hoped that the recent war will prove to all, beyond a doubt, that antagonistic force between man and man to settle differences is a huge mistake.

And it is hoped that our good church people will change their views about fighting evil, and about human punishment, and about prohibition laws, and turn their attention to showing how good good is; but they must first see the good truly, themselves, before they can show it to others; and then use light to cure the dark, and good to cure the evil, and kindly treatment instead of punishment to cure the criminal.

Thus it would seem that it was high time that another way was tried to settle human differences and mistakes and evils than the use of antagonistic force. If a train of cars is running wild and traveling in such a direction that it will very soon do a lot of breakage and mischief, it is not the part of good sense to start another train in an opposite direction to stop the first one, for then if the first danger was avoided it was done by making more than double the damage that was avoided. A better way is to

have a switch and turn the train in the right direction, or else get things out of its way so far as possible.

So we argue that the gentle, patient, persuasive way is a much stronger force to accomplish the settlement of human evils and differences than any other that has been tried, and we hold that whenever it has had a fair trial it has so proved, but, as has been said, we don't at present know enough in many cases to give it a fair trial, even if we really tried to do so; and besides our habits in the case are against us; though if we persisted in trying this better way, we would surely make a decided gain, both to ourselves and to our fellows.

A THEORY ABOUT FORCE

FORCE has many ways of showing itself, and no two ways entirely alike; but our theory or best guess is that there is but one original Force from which all others proceed, which force we shall call Intelligent Spirit Force.

We theorize that the first work of this Spirit force was to produce an infinite number of minute centers of very rapid circular motion out of itself, which when first made were scattered through all space; and because these centers of motion were separate to begin with and have such a rapid spin, they cannot come together so as to interfere with each other's spin; and there being no friction in pure space, then this would allow them, according to the law of rotary motion, to keep their spin motion without hindrance indefinitely; and these centers are the atoms that form all matter.

Owing to the very strong spirit force used to make this very swift spin of the atoms, and there being no friction or force of any kind to hinder their continued spin, then they could carry a continuous and active spirit force; and if all like forces have a strong tendency to come together and concentrate, as it seems natural they would do, then the atoms would have a strong and continuous pull to come together,

proportionate to the spirit force they are continuously carrying, and in proportion to their speed of spin; thus making them come together, and do so by what we call cohesive or chemical force, hard and soft substances and their different kinds being caused by different sized atoms and their different speeds of spin.

Matter would thus be formed at first in very minute bits more or less evenly scattered through all space. These bits of matter so formed by the atoms coming together will be called molecules of matter; then these molecules of matter will have the same general reason for coming together as the atoms had, that is, by necessary and continuous force attraction; and when they thus came together in space they would exist as very small bodies of matter scattered through all space, with space between them, and with some space between the atoms and molecules and also between the atoms themselves. These small bodies of matter, carrying more force than space, would have a permanent stronger tendency to come together than to remain isolated in space, thus producing a continuous and unchanging attractive force between all masses of matter of every kind, according to their size and density and nearness; which makes all masses of matter to be permanent magnets for each other; and so this would constitute the continuous and unchanging force of gravity so long as matter exists.

When bodies of matter were thus being formed in space, and the force of gravity drew them to-

gether, the larger ones would attract the smaller and nearer ones, and the result would be very large ones at great distances from each other; and still the attraction would go on, and the final result would be that all which did not directly unite together would find a balance of rotation about each other, as we see at present.

And we say in this connection that the impact of these bodies when thus coming together in this way would produce such an amount of heat as we see in the sun, which has not had time as yet to cool off as our earth and the planets have.

We also say that when from any cause an accumulation of force is set free in space at any point, that such force travels instantaneously in all free path directions in such space from such point, seeking its balance, and without loss by vibration or friction, the only loss being by its spreading in space. All unbalanced force in space or in matter is active spirit force, and it is all there is to what is called electric force.

Active Spirit or electric force always produces more or less heat when it meets any variety of matter, and such heat is in proportion to the amount of the obstruction which such force meets with. Heat itself is only a manifestation, and has no power in itself, any more than a thermometer has power, but heat can show us where power is and how much there is.

The heat of the sun is an immense unbalance of spirit force in the space occupied by the sun, which

is a continuous force coming to us in space continuously and in straight lines, with practically instantaneous speed until the air is met, it is then slowed down to the speed of light, and shows as light, and produces heat in the matter it meets; but it produces no light or heat in pure space, because there is no friction there.

This force coming to us from the sun is the added force that the earth needs in order to sustain the activities of plant and animal life; a larger amount would be too much and a smaller amount would be too little.

Light for us is produced by the eye, but certain high degrees of continuous spirit force acting on matter are necessary to continuously produce it.

It is very active while it lasts, moving and reflecting in every free path direction and in straight lines; and shows the color and form of all objects, and is used by the camera in photography.

We have said that any instant of surplus force anywhere in space will travel in space from such point of contact in every free path direction, thus distributing it in all directions, so that a ray of such force would rapidly grow less as it spreads out; thus any instant of such force would instantly be swallowed up, and practically neutralized in the spirit of space; so that only by continuous force can we have continuous action; and the longer the distance the greater the force needed to be felt.

Wireless telegraphy can make a strong, quick force at an elevation in space that is able to make

the air of space carry it a long ways in any free path direction with sufficient force to be registered in a sensitive conductor properly made.

The force of cohesion is a very strong continuous force to hold matter together, while such matter holds the right degree of heat force, but by application of added heat it loosens up this force, causing a very slight increase in size of the matter; and a greater amount of heat causes it to be in a fluid condition, and a much larger amount of heat will change the little cohesion left in the mass into the force of expansive gas, and this gas expansion is the flying apart of the molecules of the mass.

The strong force of cohesion being thus overbalanced by the added spirit force of the heat will, by the law of unbalanced forces, try to go in all directions to get its balance with its environment, and in doing this it will push the free molecules as it tries to go, thus causing an expansive force as of gas, according to the amount of heat force in it.

When force travels in space, it is trying to get its balance and it is done by radiation and attraction both acting together, the greater force radiating and the lesser force attracting in every case.

In this connection it must be remembered that there is a slight space between the atoms of spin as well as between the molecules of matter.

Iron and steel have a peculiarity over nearly all other metals which enables them when properly treated to collect and to hold an added force out of their near environment, which enables them to have

a permanent attractive force for other masses of iron or steel; but such added force does not attract other metals to any great extent. A piece of steel so treated is commonly called a permanent magnet, and this extra force it has is called magnetism.

The polarity of magnets is derived from the polarity of the earth, and the polarity of the earth is derived from its close sympathetic connection with the rest of the live universe. Our theory of the polarity of magnets is like this: what is called electricity is pure spirit force, and in some respects is like water which is continually seeking its balance or level; and this level or balance of spirit force has the whole field of the universe of matter for its place to find its balance; pure space is not affected by it, or by anything else so far as we can know or reasonably guess.

A substance capable of being a magnet has a peculiarity of its composition which enables it to continue to hold a larger amount of spirit force than its near environment, and so it could have an extra or added attractive force for the same kind of substance as itself when placed near it, and also give its peculiar force to such other substance, and in many cases make a permanent magnet of it.

The extra force which magnets possess comes to them from some one end, and when giving up such force to another piece of steel does it through the other end, thus making its positive and negative poles, or its polarity; and the reason that they do not lose their attractive force when placed near

other steel or iron is because the permanent magnet can take from its environment new spirit force as fast as it is lost to the nearby new magnet; something like a lampwick that can always hold a certain amount of oil when it touches a pool of oil, even though losing oil at the other end.

The magnets spoken of thus far have been natural or permanent magnets, and their attractive force is comparatively weak, but when mechanical force is used in proper connection with steel and iron, their attractive force can be increased to the extent of the mechanical force used; and with a proper system of conductors, such force can be made to do work at great distances without much loss of power.

The force so conducted on a copper wire is commonly called electricity; in this writing we call it pure spirit force, which is the basis of all force.

The separation which the force of gravity seems to have from all other forces may be accounted for by saying that because no force can interfere with the continuous speed of spin of the atoms, that therefore no force can interfere with the force of continuous attraction which such spin produces.

The force of lightnig is pure spirit force collected in the air by the conflict of the forces of the storm; but such force is inactive so far as we know until a certain limit is reached; and it is thus inactive because no dense matter as a conductor is near enough to such collecting force to transmit it gradually to the ground; and so such force, when its limit is reached, is obliged to go to the ground very

sudden, something like a pond when the dam breaks; and because the force is so great, its instantaneous discharge meets with such resistance from the air, and any poor conductor that it strikes, that it makes a smash generally with a lot of sudden heat, while space itself is not affected by it at all.

A word ought to be said here about straight line travel of all forces in space; that they do not interfere with each other in all their criss-cross directions. This is a very remarkable and peculiar fact; a strong proof of it is shown in the lines of light that go into a photograph camera, or different messages in wireless telegraphy, or where several different messages can go safely on one wire at the same time; so we can say that all forces travel straight lines in space, without interfering with each other in the least; and there must be billions and billions of them which start in every conceivable direction; and thus proving that space itself neither helps nor hinders spirit force in its transmission from place to place; and the most we can say of what spirit is, is that it is what the maker of the universe is himself, and it is what he uses in making the universe with and with all its motions.

Any antagonistic local force suddenly applied to any mass of matter will produce a jar or vibration at the place of contact, which will spread in the air and in the matter itself as an exact copy of such vibration, and go in all directions and can be detected by the ear in most cases as sound; and such sound travels in the air about 1,100 feet per second.

Matter in motion will keep a straight line direction unless deflected by other forces; thus showing that matter has no force of its own, except what holds it togeher; and that the usual talk about the inertia of matter has much error in it.

Circular motion is illustrated by the top and gyroscope, which have a very strong tendency to stay in one place as the spin of the atoms have; and they have many curious motions when disturbed by outside forces which are very difficult to explain.

A body spinning in freedom is the most independent thing in the universe; this accounts for the stability of the atoms of spin which form matter, and for the stability of the force of gravity which they continuously produce, and for its being so free from the influence of other forces.

Scientists have felt obliged in order to make their theory consistent about the different varieties of matter and motion, to invent what they call the "ether of space," or in other words, a bridge for force to travel on; but it would seem that if we put the right theory to force, as we are trying to do here, that there would be no need of a bridge for force to travel on, except what it makes for itself inside of itself. It seems to the writer that the theory of the "ether of space" has too many contradictions in itself to be held even as a tentative theory; so we here think that a better way would be to say that space is the spirit body that spirit has to work in, and so can transmit all unbalanced forces, with no stress , or movement, or friction of itself, and trans-

mits such forces without change or loss to themselves, except the necessary loss by their spreading in all directions.

If force made matter and all its motions, it made man with all his body and brain motions, and therefore all his intelligence; and this would prove that Force has intelligence, and that all intelligence and force in the universe is derived from that which Original Spirit Force has.

We may say that every variety of motion in the universe has a corresponding degree and variety of force to make it; and these varieties of force working in any one spot are either antagonistic or harmonious at that spot. A harmonious combination of different varieties of force constitute an organization of some kind; and such organization will exist so long as there are enough harmonious forces to counteract or neutralize the antagonistic ones; but as all varieties of forces have a tendency to come together, there will be some antagonistic forces always present.

But we have good reason from history to say that harmonious forces combined are all that produce or create anything, while antagonistic forces can only directly hinder or bother in such production.

It must be said here that all varieties of force are good and harmonious in themselves; but when they become antagonistic in any harmonious combination of forces, it is because there is a lack of sufficient harmonious forces in such combination to

neutralize and make antagonistic forces to be harmonious ones for itself.

It may be said that all forces and motions are governed by exact and unchanging law; that no two forces or motions are exactly alike; and that each force and motion is the exact mathematical resultant of such forces and motions as immediately preceeded it; and that all forces and motions belong to and constitute a chain of cause and effect that cannot be changed.

But because a larger combination of harmonious forces dominates and puts under a smaller combination we have the "survival of the fittest," or evolution, or unfinished creation, which history proves to be true.

A living healthy man contains in himself the largest combination of harmonious forces in the universe; and so while living in health can hold power over everything around him, accidents excepted. And although he lives in a dangerous place, his intelligence, which is a necessary part of all high grade force, helps him to dodge antagonistic forces.

From this it is evident that the strongest opposing force, accidents excepted, a person will meet with is the will of another person which is contrary to his own. And it is evident that more or less trouble will be in evidence as long as such antagonism exists.

Human disagreements and troubles are mostly caused by lack of sufficient intelligence, and in meeting new situations without previous experience. If

much trouble results when two persons persist in disagreeing, what shall we say when two or more nations persist in disagreeing?

When two highly civilized persons disagree they do not even let their tempers get ruffled, but patiently bear with each other, or let the law settle it; and this seems the right way to do, instead of using antagonistic force either with mind or body.

And why should not nations that disagree take the same course, instead of going to war, and also capital and labor as well.

It probably can be proved that antagonistic force between equals is always wasteful and destructive, according to the degree of the antagonism, without ever directly causing any good, unless we should say it was a good thing for a person to get his hand sawed off so that he could learn to keep it out of the way of the saw.

Matter is thus one form of spirit force, and so are all its motions, and as one or more motions always causes an equal amount of other and different motions, it must be evident that an endless change of motions, which take time and space, will continue as long as the first unbalance of Force exists, or as long as the spirit spin of the atoms of matter continue; and also that space, and time, and creation, and evolution, will continue also.

A key to the above statements, and in a general way to our whole theory of force lies in the idea that matter through the way spirit force has made it acts as an obstruction to the instantaneous movement

of force, and so by absorbing it and holding it a short time, it is plain that a balance of forces is not only impossible, but that more and more of an unbalance of force, with an increase of numbers and varieties of its sizes, will necessarily take place; so that by the use of intelligence, in connection with the different forces in different kinds and sizes of matter, we shall have creation and motion and life as at present; and as force thus becomes more divided and subdivided in matter, inelligence and evolution and creation will continue, and will increase, on the earth, and especially man's intelligence, so long as the right temperature exists in the sun, or the spin motions of the atoms are not suddenly stopped by the same mighty force which first started them.

We also say that human invention is continually finding new ways of getting more and cheaper force to use in their various undertakings; and we here think of a possibility for getting an enormous force, if a way could be found of utilizing the spirit force of some of the atoms of matter.

A PRESENT DAY VIEW OF RELIGION

THE object in this essay is to state as briefly as possible a view of religion which is likely to be held in the near future by our progressive people.

A person's religion should be held to mean all his connection, conscious or unconscious, which he has with his Maker; therefore, every one would have as much religion at any certain time as his makeup will hold at that time.

The word truth should be considered, when applied to any human connection, to be relative; that nothing in man or creation can contain full absolute truth, and therefore it would be impossible for any religion to be fully true, and it would be just as impossible for any religion not to contain a good degree of truth.

A person's conscious religion should be held to be a growth or development of his unconscious religion, and that such conscious religion is a true religion to just the extent to which a person has been able to personally grow or develop in his body, mind and morals, and in practical everyday truth, or freedom from mistakes and errors of all kinds.

All this would mean that in order to have a good, sensible religion, or to better the one we already have, it is necessary to develop the body, mind and

morals, and then our religion will be developed to correspond, or in other words, it will take care of itself.

It would seem from this view that the race has been making a general mistake of trying to make things better by beginning at an imaginary top outside of themselves and trying in an impractical way to pull the race up, instead of beginning at the bottom and building it up; and, in fact, history shows that all real progress, and even the faculty of imagining something higher, has been produced by growth or development from the foundation implanted in every one at his birth.

It seems to be true that the race is working both these ways to progress, and it is the question before us as to the relative importance of these two ways. The church people feel sure that the natural man needs some miracle of help or he cannot rise; some of them are having some faith in helping religious progress without quite so much reliance on mystic power.

Now it seems probable that reliance on mysticism and the plans and methods for bettering the race that were in vogue two or three thousand years ago are being less and less thought of as necessary helps; and that reliance on what a man actually is, and on his undeveloped possibilities, are more and more coming to the front as our ground of reliance for human betterment.

If the views we have thus stated are mainly correct, then the general falling off of church

attendance, and interest in usual church work are largely accounted for, because we can usually trust the judgment of the majority of the people in a community on such a question, when it has had a long trial before them. So it would thus seem as if the church people ought to use less mysticism and more common everyday sense in their activities if they want to work to advantage. We have said that each man's religion, as the word religion is commonly used, has little to do with real progress in himself, because he can only have sound religion as fast as his actual development progresses. His real development comes about by the urge of his felt want pushing him to constant exertion, and his felt wants always agree with his self-interest as seen at the time; and these felt wants are really the urge of the religious foundation of his nature.

Every one believes more or less in a Power that made things, himself included, and this is all the conscious religion any one has to start with, but there is probably no limit to the different ideas that are possible for the race to have in regard to this Power as they progress.

A person also progresses or develops by taking outside things, or ideas, or influences, and by his own personality and mentality making them his own. If these outside things that he takes have errors in them and he does not perceive them, then he is in for trouble and will make trouble. And no one can sum up the trouble that has resulted by taking things as true that were not true. Look at

the trouble that reliance on a book two thousand or more years old, as containing infallible truth and no errors, has made and is making. The trouble thus caused was not the fault of the book or its errors, but the blind mystical faith that was had, that it was a perfect book, which has made and is still making trouble; for when rightly understood it is a grand, good old book.

Finding the errors in this book was not the work of the church people, showing that progress in truth does not come from those who have swallowed errors without digesting them, as the church people have done and are doing.

It is an unsettled question, whether the great good the churches have done, or are doing now, is really helped at all by the air of mysticism, and superstition, and miraculous beliefs, that have always prevailed in all religions.

It is plain that the more advanced the race becomes in body, mind, and morals, that the less and less do these mystic things have an influence over them.

A solid belief in the Fatherhood of our Maker and the Brotherhood of all men is a good enough foundation for a religious belief, coupled with the Golden Rule. The different sects are of very small account.

Each individual, then, has a religious belief peculiar to himself, and it marks his advance in body, mind and morals.

The Christian religion is man made as much as

any of the world's religions are, and contains errors as do all other religions; at present it is a higher grade than when it first started, and is constantly growing better.

From what we can get from the history of its founder, it would seem that very few persons comprehended to any great extent the high teaching which He tried to give; and it is possible that the founder Himself did not fully comprehend them. His followers, then and now, disagree very much as to His meaning in many places. But this does not hinder the progress which the writer is here trying to point out. For it leaves every one democratically free to choose the truth for himself, and if a person is reasonably honest with himself, he is obliged to have a large regard for the truth, and if he is not honest enough, mysticism and superstition will not be likely to make him more honest.

So it would seem that the average church people are working mainly on one side of the question for human betterment, and are handicapped with many errors which they should get rid of.

The following are a partial list of errors which the writer thinks ought to be mended in the following way:

Treat the Bible as a human production like all other high grade books. Think of the man Jesus as being as nearly a perfect man as our highest ideas of perfection will admit, and interpret his ambiguous saying so as to agree with our highest ideas of truth and goodness; and it is of the utmost importance

that we conform our life to that ideal, if we wish to become better, and not rely on any outside mysterious help in trying to become better; this means the kind of help which we call mysterious or miraculous.

We must also realize that it is the people who make the church and the church's teachers, and not the church and its teachers who make the people.

The fact that no two people, whether church members or not, believe alike as to the teachings of the Bible or the man Jesus is enough to make a thinking man distrust the whole matter to a certain extent, and oblige him to rely only on his own judgement.

Another large mistake which the church people and others are making is in trying to cure that which is morally wrong by the use of material or antagonistic force.

Yet another error of the average church people is in their belief in regard to the two terms, good and evil, sin and righteousness, right and wrong; because these terms as applied to human affairs are only relative, and cannot have any fixed dividing line between them, for all human good has evil in it, and all human evil has a large share of good in it; and so in reality there is but little real difference between a so-called good man and a so-called bad man; a trifling change in either would make them nearly even on the good and evil question.

And we need to see that a change in a person, of any real importance for either good or evil, cannot take place suddenly in any case, for if the change

either way seems to be sudden, it will be found on close investigation that the person has been a length of time in getting ready for it.

The church people should give more attention to the Sunday School and Christian Endeavor Society and less to having a resident pastor; and place more value on their social and conference meetings conducted by themselves; they should also be more careful of the wording of the hymns which they sing, so that the people present at a meeting can truthfully join in the singing.

A THEORY ABOUT TRUTH

EVERY thing that exists, including human thoughts and beliefs, is more or less a manifestation of real truth in action; but never of the full truth, for it must take all creation, and then some, to hold full truth.

Full truth is a correct and full knowledge of all things exactly as they are, or as they exist, and the full knowledge of the cause of their existence.

Then every thing that exists might be said to owe its existence, to its ability to acquire truth, and to work in harmony with it; and the degree or amount of truth it can thus hold, measures the strength and duration of its existence.

Every thing, or organization, or thought that exists is therefore true to the extent of its real existence.

The part of what we call a lie or untruth, and which causes us to call it so, is something which does not really exist, and which therefore can have no power of any kind; therefore the damage always resulting by believing anything to be true which is not all true is caused by the inability of partial truth to meet other real or partial truth in a harmonious way when it gets into action, the inharmony or antagonism of such action making the damage or trouble.

It is a costly and slow operation for truth to get a visible hold in the world; and what we call creation is the result of its trying to do so; then if what we call matter is only a manifestation of one phase of truth in action, a high grade man would mark the height to which truth has attained a foothold in the world.

But as human nature is constituted, nearly every person thinks, or feels, or says he knows the truth about a thing, when he only knows the partial truth about it; and probably this unconscious self-deception is answerable for most of the trouble that exists between man and man in the world.

A simple written or spoken untruth is not an untruth in itself and does not become so until some one believes it to be true.

The trouble and harm, and physical and mental pain in the individual, which is mostly caused by lack of sufficient knowledge of his connections with his surroundings, are probably the only means by which such lack can be remedied; and the whole process of nature that we call evolution, or survival of the fittest, is the natural result of experiments of varieties of forces acting together, trying to find a truthful fit for each other; so it is probably safe to say that all the varieties of forces and motions which act in harmony are in accord with truth, while all such forces or motions as show conflict or antagonism are caused by the lack of sufficient truth or sufficient knowledge of the truth connected with them.

Truth and Goodness and Wisdom and Love and Faith and Hope, in their higher meanings, are practically the same thing, and cannot be separated; no one of these qualities can exist in any person, even in a small amount unless all the others are with it, and melt into one another; and so we may further say as we have done, that if any person did not have any one of these qualities he could not exist, as a person, and also that the degree of his hold on life and existence was in exact proportion to the amount of any one of these qualities that he had.

It must be that the full truth about any thing, or thought, or motion, that exists is known by the power that originally caused their existence; and it is as surely true, as we have said, that the full truth about anything cannot be known by any created or developed intelligence.

A large proportion of the race have always been more or less careless about truth, and this want of care is because they have not seen it to be for their personal self-interest to be careful about it.

It is not easy to tell what causes a person to want certain things, but it is very certain that no one can really want to injure himself; and it is as certain that all his felt wants and urge to get them are in the direction of his self-interest as he sees it at the time. And a fairly good knowledge of the truth of all the facts that bear on the case is necessary in order for a man to really know what really is for his self-interest, so that the lack of such knowledge

would make his choices more or less dangerous to him.

There are many grades of truth, with many degrees of importance to man, and the learning of these truths is, as we have said, always a costly and more or less of a painful operation, and as has been said, most of man's troubles are the necessary result of believing a thing to be true when it is not all true; and the rest of his troubles and difficulties come from acting without care or forethought as to what is the truth in the case.

A child born now needs to learn and know very much more truth than as though he were born fifty years ago, if he is to live to be old, but as he has a better chance now to learn than then, it is probable that his chances are fully as good, or better now, to live his life.

From this showing it must be of supreme importance for us all to have a very large care for the truth about everything with which we deal.

In dealing with material things we can usually be fairly sure of the truth about them, but when we go higher into dealing with living organisms, we meet many things that we cannot know only in part, and so we have to try experiments of various kinds to get our truth and then there will still be theory and guess work.

Doctors and Clergymen have to deal with these difficult high grade truths; and the mistakes they have made in the past ought to be a loud warning

to those now on the docket to be more careful if possible.

Our schools and colleges are probably the most to blame for many of the mistakes thus made, but as time goes on, one after another of these old mistakes are remedied and then new mistakes are discovered which will take their place.

The writer here takes the liberty of suggesting a few instances of questionable or so-called truths that seem to need careful attention.

From the Physician's standpoint: is there too much surgery? too much drugging for sickness? too little care for the kind and quantity of food? too much reliance on poisonous serums and vaccination? too much scare about microbes? too much disposition to crowd out others who believe differently?

From the Clergyman's standpoint: has there been too much reliance on the infallibility of the Bible? too much dependence and belief in miraculous help to cure people of wrong doing or to make them better? too much dependence on theology two thousand years old and not enough dependence on present day common sense? not enough care to see the contradictions in their own teachings? too much credulity and extravagance in their belief about the historic man Jesus? too much value placed on the church member and not enough on the non-church goer? too little back bone to stand up consistently for the obvious teachings of the man Jesus as they should be applied to the war question? too little care

for common honesty? too little ability to see that moral evil of any kind cannot be properly mended by fighting or antagonizing it?

It seems to the writer that a little more care to get at the truth of these and other quesions, especially the last one in its relation to war, is of great importance to humanity.

HONESTY

A NEARLY honest person is one who has been able to see plainly that it is for his best personal interest to deal justly with himself and his fellow, according to his own best idea of justice and a fair deal.

And this requires, if any good degree of intelligence is used, that an honest person must be cheerfully willing to earn everything that he wishes for, and expects to get, if it is within the bounds of his ability; and that if he receives a gift from anyone, he must endeavor to render an equivalent of some kind.

A less honest person is one who is willing to get or take things that he wants, without going to the limit of his ability, in rendering an equivalent, or in earning them.

By applying these tests we can see plainly that there are no strictly honest persons; but that all grades of honesty below the perfect grade will be shown, and that all have some honesty.

To go deeper into this question, we assert that every one is as honest with himself and others, as his real knowledge of all the forces that he deals with will allow.

We also assert that every one who makes choices of any kind is obliged to make them entirely in

regard to the way his own self interest stands in his own mind at the time of his choice; so then if the person has not knowledge enough to see that it is for his interest to have a large care for his best idea of justice and a fair deal, then it is flatly impossible for that person to have even a fair degree of honesty.

But it is possible to logically prove that it is for everyone's highest interest to be honest, and that his self-interest is attained to the same extent that he is able to be honest. But logical proof of matters of this kind is only partial proof, actual experience being necessary to complete the proof to the individual.

If we try to give a list of the things which are desirable for every one to have, in the order of their value, it would be something like the following: an active conscience, an ability to do a lot of all kinds of work, a good knowledge of true values, a good family, a lot of friends, plenty of property, and to be high up in the popular eye.

It is plain that every one of these things is a matter of growth and development; also that a good degree of growth and development can never take place, unless the necessary conditions are carefully observed; and the necessary conditions are, to live strictly in accord with nature's laws, which will oblige a person to work for, and earn, all that he desires to get, which is the same as obliging him to be honest if he is to be able to get the best values.

So then, if we are lacking in this sense, that of

fair dealing with the forces of life, and lacking in the feeling that we must and ought to render an equivalent for what we are wanting to get, then by such lack we shall not be able to get the things that are for our best interest to get; for if we get some of these desirable things by a short cut, or what we call dishonesty, we have lost out of one pocket more than we have gained in the other, for we have obscured or dulled part of our conscience. Persons who are lazy are so because the urge of their life to get things is weak, which means that they have a small development of part of their faculties, and a lack of care for their own self interest, and so of course have a low grade of conscience or honesty.

Thus we see painly that the part of a person which tells him what is right and what is wrong, what he ought to do, and what he ought not to do, or his sense of justice or fair dealing, is the most valuable of all his senses, and is indispensable, if he is to make any fair progress toward his own best interests. We may call it his sixth sense, without which his other five senses would carry him back to the animals.

To make our subject clearer, we can take and analyze a definite transaction. Two neighboring farmers of about equal ability and possessions are about to trade animals; one has more cows than he wants, but needs another horse, and the other has one more horse than he wants, but needs two more cows.

The one with the two extra cows is telling the

other the good points of his cows and some of the poor points, and has a common fair sense of justice and fair dealing, and so states the facts very nearly as they are; the other omits to state the defects of the horse, and even says there are none; finally they trade; the one who owned the horse gets the two cows and ten dollars and a troubled conscience, and loses his character in the community for honesty.

And when he saw that he had lost his good name for honesty, but that he had gained ten dollars for one lie, then he chose to push his conscience still further into the background, and give his attention to some other sharp practice, or short cut, and so he would soon form a habit of trying to get things without rightly earning them, which is a disintegrating and destructive habit.

The other fellow lost ten dollars, but gained a good conscience and a good reputation for honesty, and thereby was encouraged to continue honest until it became a habit; and this honest habit would oblige him to choose to earn what he got, until it was a habit also; and it goes without saying that the habit of earning or paying truly for all we are trying to get is the highest and best habit anyone can have. It is safe to say that if the fellow who got ten dollars for his lie had known enough of all the final outcome of it, at the time it came into his mind to tell it, that he would have placed more value on his conscience and less on the ten dollars.

In the same way we say the fellow who told the truth and lost ten dollars thought more of the

satisfaction of having a good conscience than he did of a few dollars dishonestly gained by a simple trade of animals.

All other examples of dishonesty or crime contain the same general principles as the one we have cited and tend to the same general outcome.

It is the gratification of some feeling or mental desire that is the initial push for all human exertion, and which also gives all the felt value to us of anything which we possess; so of course a true knowledge of true values must be the main thing to have to guide our activities correctly. It is very evident that the fellow who told a lie for ten dollars had a very poor knowledge of true values; and we can say the same thing of anyone who does not know enough to choose honesty as his greatest asset.

There is a question that will come up in this connection. If a person is obliged to choose that, which at the time looks to him to be for his own interest, and his ability to know what is for his interest depends on the amount of his knowledge in the matter; and his knowledge depends on his previous experience, and observation, and development; and this experience and development depends on the body which his parents and God gave him, plus his environment, which was also made for him; then where are we to place the blame for ignorant judgment of true values, when such ignorant judgment always obliges a defective choice?

It may be right for a man to blame himself in a

reasonable small way, but it must be a mistake for anyone to blame another person. Probably it would be truer to say there is no blame at all; but that every one is here at school, and the harm and trouble we get from our mistakes are really as valuable to us for our development and attainment of true knowledge, as are the rewards we get from right doing.

This view of human action would necessitate a change of religious creeds.

It would transfer future punishment largely to the present.

It would make miracles a dishonest thing for man to do, or for him to ask to have done for him.

It would ask a man to save himself by learning true values, so that he could choose the right things.

Satan would take the place which he always really had, namely: a fictitious personality, built on a mistaken view of evil.

The Bible would be a more valuable book than it is now, because it would be more rationally and truthfully used. Evil would be only a lower degree of good. Sin would be lack of development.

Forgiveness would be one step in development, earned by the receiver of it.

Regeneration would simply mean growth. Doubt in anyone's mind is always a first step toward mending.

Atonement would mean the reconciliation and harmony of all the different faculties a man has; and so long as any inharmony existed, his atone-

ment would be incomplete. A person's idea of God would have a solid foundation in his reason and intellect, which would be such a balance wheel for the person that he could indulge in any degree of sentiment for his God and not do any harm to himself, and he would thus have a good prospect of getting a vast amount of help and encouragement, in a mystical way, to help him in his upward climb.

Some one has said an honest man is the noblest work of God, and some one else has said an honest God is the noblest work of Man.

So it would seem that the word honest really means something.

Down at the bottom all people value real honesty and a fair deal when they are able to see it.

WHAT IS FREEDOM AND ITS CONNECTION WITH THEOLOGY

FREEDOM for an individual's bodily action would ordinarily mean the degree to which it was free from obstructions.

If we ask what degree of freedom a person has in any special case for the bodily action he wishes to do, we shall have a hard question to answer; for it depends on what special thing he wants to do, and on his bodily condition, and his environment.

If what he wanted to do was reasonable, his strength sufficient, and his surroundings did not hinder, then ordinarily we should say he had a good degree of freedom for his action.

But the action itself was not free at all, for it was entirely dependent on the mathematical resultant of other actions.

Then we ask how free from necessity and outside control is a person's will and choice?

This is an old debatable question, and it would seem as if we might gain something by giving more thought to it.

If a person thinks he is free to choose, or to will to do any one thing, or to do it one particular way, then from his little egotistical standpoint he might insist that he is thus free; but from a true standpoint

such freedom is very small indeed, and diminishes to the vanishing point more and more as the real truth in the case is perceived.

In the first place a person has nothing to do with the plan of his makeup as he started in life; and whatever chances he had to begin with, whether conscious or unconscious, to help or hinder, or change anything, muts have been given him by the unchanging laws of nature; which laws proceed in an orderly, exact way; and such orderly, exact way means that every thought, or motion, or motive, instant by instant, is the exact mathematical resultant of such thoughts, motions and motives as had just taken place, and which in any way touched him.

So we here hold that according to exact truth, every one's will and choice is as truly fixed and made for him, as anything is fixed and made.

Another way to look at our question is to say that the terms of unchanging natural law do not allow any strictly free choice in the universe. Natural law itself is not free to choose, in any sense that we can see it to be really free; for as has been said, each movement of every kind, instant by instant, is a mathematical resultant of movements that have just taken place.

If we say a mathematical resultant is free to take place, such freedom is only the freedom of compulsion, which admits of no true freedom at all.

How shall we make out that the human will and choice are really mathematical resultants which are

without inherent power to change themselves? In the first place if a person's will was able really to change itself, it must be able to change the workings of natural law in his own mind arbitrarily; that is, in spite of natural law resultants; so that a person's will and choice would have to be stronger than nature's unchanging laws, or God's unchanging laws, and stronger than mathematical resultants which we have spoken of.

So that any one holding that we are free and able to make our own wills and choices must admit and assert that we are stronger than God in some places; and that the world has at least two separate sources of power which do not agree; and he would be obliged to believe in a personal devil about as strong as God, and who has a separate source of power of his own, which somehow he obtained without any of God's help.

Holding as we do here that God and his natural law makes our wills and choices, we will be obliged to believe that so-called evil does not exist in the way commonly believed in; and that blame for wrong doing must be held very differently.

Evil will bear the same relation to good that darkness does to light; and that sickness does to health; and that ignorance does to knowledge.

The trouble which evil is said to make is not made by the so-called evil, but is made by what positive good there is present at the time, which is trying to right itself from its mistaken position.

The trouble caused by partial darkness can only

be mended by more light, and added darkness will change nothing either way, for darkness has no power.

The trouble said to be caused by ignorance is really caused by such knowledge as is present, by its kicking round, trying to learn more by experience; while the so-called ignorant part had no part at all in any part of the transaction.

What is called sickness is only the kick and show which the health and life that is present makes while trying to get more health.

So we say it is as foolish to talk of fighting and punishing so-called evil of any kind, as it is to fight a so-called bodily disease, or fight lack of knowledge, or fight simple darkness, or harshly blame people for choosing wrong.

So-called evil then stands for the trouble and rumpus which imperfect good makes, through its mistakes while trying to do things, and blindly trying to become better.

The action of imperfect good brings its own sufficient rewards and punishments; and the punishments are just as beneficial for us as are the rewards.

If we have common sense enough to trust our Maker as we ought, we shall be very willing to believe that He makes our wills and choices for us, and be glad to have Him do so; and then we would have a full conviction that everything will eventually become fully good.

It must be told in this connection that honesty,

common sense, and knowledge of nature's laws are the principal necessary qualifications for entering the kingdom of heaven, or into a state of permanent peace and comfort; and because the only motive we can have for doing, or being anything, is our own self-interest as we see it, then it becomes a thing of special importance to us, that we get enough of true knowledge, so that we can see it to be for our highest self-interest to live in accordance with nature's laws; and this will oblige us to see, among other things, that our neighbor's interests are our own, because our neighbor is, according to natural law, a part of ourselves.

Our honesty and common sense, and nature's law, will teach us that we cannot get anything of value to ourselves without squarely earning it.

These views of the case will oblige us to change our old views of theology a great deal; although they will not change our personal religion but very little.

The change in theology here indicated will help us to have a larger and truer view of God, and will take away most of the paradoxical contradictions which we were obliged to have before.

The differences of Trinitarians, Universalists and Unitarians will largely disappear; while our views of conversion will merge into evolution. Our ideas of forgiveness, and atonement, and repentance will take the form of being able to do good works, so as to be able to absolutely earn these three things; and that we get them as far and as fast as we earn

them, or expect to earn them; and a true knowledge of what is for our best personal interest will be our proper incentive to enable us to truly earn them.

Our conscience will be our ultimate authority in all these matters; the Bible must stand on its self-evident truth, same as every other book.

The man Jesus must stand on his self-evident goodness of character as shown in the history we have of him.

The word Christ can only practically mean to any person such person's highest idea of goodness; which is the same as the highest grade of an idol that such person can make.

The kingdom of heaven will be here as well as there; and only those who have good, and know it is for their best self-interest to do good, can get very far into that kingdom; or, in other words, every one is in that kingdom now to just the extent that he is able to know good and to do it.

And all the freedom any one can have is measured by the nearness to which he can come to living in strict harmony with all of the laws of nature that he meets.

And such freedom is only the freedom which a stone has, when in the air, in falling to the ground; the compulsion of the stone to go to the ground under such circumstances is not surer than that every person's act, and choice, and will, instant by instant, are the mathematical resultant of present influences wich instant by instant touch him.

The difficulty of this question mainly lies in the

wrong view usually taken, that a man is separate from God, and that he has power given him to absolutely make his own choice in spite of the One who gave him this power.

It is admitted here that a man can go a long way with his will power in changing the ordinary workings of nature around him; but if this will power is only the alive, God-given part of him, then how is his will free to do any way but the way he does, if there is but one source of power in the universe?

WHAT IS PRAYER?

IT is primarily a felt want; all organizations that have life have felt wants according to the strength of their life.

It is their life that makes the felt want, and it is the felt want's effort of getting such felt want which causes life's growth and decay.

It must be a Great First Cause that gives the life and felt want, and which gives the force to get the felt want; and also that gives the intelligence that is used to guide such force.

The primitive formation of matter itself is probably a result of a low form of life and its felt want.

From this view there are many grades of prayers or felt wants, corresponding to the grade of the entity which has the life and felt want, or which makes the prayer.

The felt wants or prayers of a person may be said to be of two kinds; his conscions and his unconscious felt wants; some of the wants would be partly conscious and partly unconscious.

We hold that all wants, or needs, bodily, mental, or spiritual that belong in any way to a person's makeup or plan of growth which the person is not conscious of are unconscious wants of such a plan, which are striving, all the time there is life, to be obtained.

Every conscious or unconscious want is obliged to have a good foundation, or good motive, because it is an effort of life to choose that which at the time seems to be for the organization's best interest; for surely there could be no wish of any life to do a fully known injury to itself.

The case of a person working on a job when very tired can be felt as that which a person wants to do, because of the larger want which he thinks he is likely to obtain by his hard work.

It is probable that all prayers or wants are realized to the extent of their real strength and conformity to nature; and that it is impossible to separate any prayer or felt want from its corresponding degree of realization, or answer.

We make then this broad assertion, that all persons pray all the time they live, and their prayers are true and good to just that extent to which their own truth and goodness and knowledge have developed; and therefore are answered according to such development.

We also assert that every normal person has a belief in a God which corresponds to his development; and if not a personal God of some of the various religionists, then it would be a general God of nature, like that which every farmer has to trust in and pray to; such trust or prayer taking the form of hard work in his field of corn or potatoes. It must be evident from this that all our wants or prayers of all kinds must be more or less defective

because of our lack of full knowledge of what we need for our best interest.

These defects and this lack of knowledge cause us most of the trouble we have; we thus get many things that are a temporary damage to us, but in the long run they will no doubt turn out to be a help to us by our learning from such experience what we do need, and so finally be able to get it.

We also make mistakes by taking a wrong way to get the things we want; one large mistake is in not reckoning the value it is for each one to live on kind brotherly terms with all his neighbors; such a mistake leading a person to try to get what he wants without a due regard to his neighbor's rights and interests, and so by injuring his neighbor he spoils his own best happiness; such mistakes as this are coming to be better seen now than formerly.

And another mistake is in not being able to see that it is for every person's best interest to have as high a grade of honesty as possible. A good degree of honesty requires a person to earn all that he wants, or expects, to get if it is possible to do so, and not to accept a gift without rendering an equivalent of some kind, if possible; lack of knowing enough to be thus honest would oblige a person to have a defective prayer.

We may say then in a general way that our mistakes in choosing what we want, and in taking a wrong way to get such want, are a direct result of a lack of knowledge of true values; and that the race or its individuals are not so much to blame for

this ignorance as public opinion and the churches think.

It would seem that there is necessarily a definite proportion of so-called mistakes and evil connected with all our human good; and that advance in knowledge and goodness carries also larger opportunities for troubles and mistakes and so-called evil; same as to say that the higher we climb the worse the fall when a miss-step is made.

World war is a necessary result of not knowing how to properly use all our new inventions, and not knowing how to adjust ourselves to the nearness such inventions have brought the nations together.

Church prayers made on Sunday and so-called pious prayers made by individuals are what are commonly meant by the term prayer; and they all represent or stand for a felt want of some kind; and are made with some degree of conscious belief in an over-ruling power.

And we might mention some of the mistakes as seen from the writer's point of view, which are common in spoken prayers of religious people.

The most common mistake is to ask for the forgiveness of our sins; this is a very natural mistake growing out of ignorance of what forgiveness of sin is.

No power can forgive sin but the power that is earned by the sinner; and this power cannot be earned until the one who has done the wrong has so found out his mistake, and has so plainly and

fully seen a better way to act as that there can be no more a wish or desire to do such wrong again.

This power in a person is of slow growth and development, and is derived directly from the great all power or God, or Nature; and never can come in full measure because of our lack of knowledge, so that at best, in a long length of time, we cannot attain full forgiveness for any wrong act.

So that a proper prayer would be to ask God to help us see our mistakes so truly, and a better way so plainly, as that we would be obliged to want, and choose, and take the correct way; then whatever forgiveness is possible would be obliged to take place. Another reason why people pray for forgiveness and other unreasonable things is from a common belief or feeling that God uses occult power or miracle, more or less, in giving them what they are asking for.

We define a miracle here as the working of cause and effect by the use of a higher grade of natural law than we can at present get hold of.

Defined in this way we can say that some definite things asked for in a religious prayer may be partially got by miracle, or through some way that is unaccountable to us.

But it is a very real question whether getting things in this way by simply asking God to give them would be of real benefit to the receiver, because things we get without cost are in the end of very little value, besides, it is not a high grade of honesty to be willing to take things without cost.

If a person could nearly always get cured of a bodily ailment by simply asking his God to cure it, what would be the limit of his rash actions and risks?

It would thus seem to be the part of good sense to make very little or no use of faith cure in any of its religious forms in curing material bodily troubles, or to place any reliance on help got through begging of any miracle source to give.

Asking God to bless or remember certain desirable things is very common, and such praying seems to show a lack of trust in a good and powerful God, and a cowardly fear of evil, when really evil in itself has no power.

It must be plain that no one can have a conception of a truer or better or stronger God than his own highest imagination or conception of truth, goodness, and power; and so as every one has some conception of a Great First Cause, so every one has his own God and some degree of true religion, and some grade of true religious prayer, and some grade of truth and honesty.

It would thus seem that whatever power we have to learn what things are for our best interests should be used to its fullest extent, because we always get part of what we want and pray for, if not the whole, for the want itself is a partial getting of it.

So we say again, learn to want right and true things, and learn to get them honestly.

QUESTIONS AND ANSWERS

WHAT is Spirit? It is unseen Force: and it is the only thing in the universe that has a permanent existence: and it is the direct cause of the temporary existence of everything else and the things it has made prove to us that it contains all the intelligence and goodness that there is in the universe.

What is Matter? Its atoms are minute centres of a continuous swift spin motion of active Spirit Force, or which is the same thing, a spin motion of active Electricity; this spin motion created an unbalance in the universe of Spirit Force: and as all unbalanced or separate force, by its own laws, tried to come together again and equalize, these atoms will try to come together, but will be hindered from actually uniting with each other because of their frictionless and unbreakable spin motion: but they come so near together that they can form what we call the molecules of matter, or the finest divisions of matter, and as these molecules also carry a continuous active force in themeslves, then they will have a continuous strong attraction for each other to try to come together, and when they thus first come together in space, they formed small bits of matter: and this matter will be either solid, liquid

or gas, according to the degree of electric heat force which is put into it from some outside or additional force. This natural attraction which molecules of matter have for each other is called the force of Cohesion, and the natural attraction masses of matter have for each other is called the force of Gravity, and both the force of Cohesion and the force of Gravity owe their continuance and steadiness to the continuance and steadiness of the spin motion of the atoms, and the spin motion of the atoms remains steady because the minute space between each of them has no friction to hinder their first speed of spin.

What is real Law in its relation to mankind?

It is that which obliges everything to take place exactly as it does. Who or what makes real law? The intelligent and unbalanced Spirit Force of the universe.

What is human law? It is a standard of action, written or unwritten, made by the stronger part of mankind to govern the weaker. What is obedience? It is the willing consent of a person to act according to any certain standard of action.

What is the only authority a person has for obedience to any law?

The dictates of his conscience and best judgment.

What is conscience? It is the highest developed part of a person, which, in connection with his reason, tells him what he ought to do.

Where does a person get his highest idea of what is for his self-interest?

Directly from his sympathetic connection with the universe.

Who or what is God?

According to the writer's view, He is a personification of the universe, and all its activities and all its inactivities; all the force and intelligence and goodness that is used in the universe, is used by Him or It; so man's will and intelligence and physical force are a part of God.

How is the mind limited? By the defective house which it has made in which to stay for a time. Will a person's mind be consciously active when it leaves its body? It will have to wait till it moves out of its present house to get a good answer.

Why has not the mind made a stronger and better house?

From lack of sufficient knowledge and experience, and the imperfect tools it had to work with.

What is knowledge in the abstract?

It is a full perception of all things, and all facts about them, exactly as they are. What is knowledge in a person?

It stands for the extent to which the person's mind has consciously been able to truthfully connect itself and its body with its surroundings.

What is a person's only incentive for conscious action of mind or body? The person's self-interest as seen by him at the time of such action.

What is a person's feeling of self-interest? It is the conscious activity of the spirit part of a person, which is continuously trying to better itself. What

connection does one person have with another? It is a spirit connection, and is very much closer than people are aware of; it is so close that a person's happiness is best obtained by making his neighbor happy.

What is happiness in a person? It is a state of mind he is obliged to have when his body and mind are in a healthy and well-balanced condition, and his felt wants, instant by instant, are fairly well realized?

What is the cause of unhappiness? Mistakes made from lack of sufficient knowledge.

What is Evil?

It is lack of sufficient good; as a shadow is a lack of sufficient light; and all the force or influence any so-called evil action has, comes from the good part of the action which is present at the time. What is Good? It is the only thing in the universe that has any force, or that does anything. What is matter? It is composed of minute atoms, and the atoms are minute centers of swift and continuous circular motion of spirit itself.

What is Love?

It is the feeling every one is obliged to have for anything, or person, or object, which one thinks is a benefit to himself.

What is hate? It is the feeling one is obliged to have for any person or thing which he thinks is an injury to himself.

What is Sin? It is a theological invention, and stands for a mistaken view of so-called moral evil.

What is moral evil? It is the name given to the mistakes made by a person who does not know enough, as to what action is for his best interest; and so obliges him to act in some wrong way.

Is it always for one's highest interest to think and act as he thinks is right? The answer here is an emphatic yes.

How far does our knowledge of what is right, in any given case, reach?

It goes as far as our actual experience, and common sense, and conscience has gone in such case.

What is Honesty in a person?

It is a condition of mind which always exists in a person to the extent which he has found out that his best interest lies in always doing the thing which his best judgment tells him is fair and right; therefore all have some degree of honesty, and none are entirely honest.

What is habit?

The word as commonly used means the repetition, at intervals, of the same series of action in a person; but every action of mind or matter, any where, is, instant by instant, a repetition of itself as long as such action exists, and it is therefore a habit; and such habit of action will continue until some other action crowds it out or takes its place.

What causes any kind of a Habit? Intelligent spirit force working under its own unchanging laws, which laws are all the real laws there are in the universe, and constitute the laws of nature.

What is perfect Justice? It is the same as perfect

mercy; and the laws of nature give both to every person or thing in the universe, as far as the situation will possibly allow. What in the situation limits the action of perfect Justice? The fact that progressive creation and evolution is in an unfinished condition.

What is human justice? It is an honest attempt of a person to apply his best idea of what is right and fair in any questionable case; and always fails of being true justice because of insufficient knowledge.

What is human mercy? It is a word made necessary to counteract the injustice of human justice; or a small lie made to mend another small lie, which of course is a partial failure.

What is the only way wrong can be cured? By the one who has done the wrong being able to see its wrongness and its evil consequences, so plainly as that he can have no temptation or wish to do it again.

What is true Repentance? It is for a person to see some wrong or mistake that he has committed and its consequences so plainly, as that there is no danger of his wanting to do it again; therefore at best there can only be a partial repentance in any case.

What is forgiveness? It is a mistaken notion, which is, that one who has been wronged by another can forgive such other; a person may try to forgive one who has stolen from him, but nothing is settled until the thief has actually mended the whole matter

himself; then he has earned and gotten his forgiveness at the same time, whether the wronged one tries to forgive him or not.

What is a miracle? It is the doing of something by some unseen mysterious and unknown spirit force but yet in accordance with natural law. Why is it not advisable to use this force to cure bodily troubles? Because if thus cured, it is getting something without earning it, which is always a useless and dishonest thing in the long run.

What is a Drug? It is always a poison, and a poison is a chemical substance, which, when taken into a live animal's system, in large or small doses, has a final injurious effect.

Can a poison or drug of any kind ever help nature to cure any disease?

It cannot, any more than a lie can be made less a lie by telling another.

Why do doctors use drugs to cure disease?

Because of lack of sufficient common sense.

What is common sense? It is the natural working of the human mind in a healthy body; and the degree of health will agree with the degree of common sense, accidents excepted.

What is Ownership? It is a person's connection with himself and his surroundings; and is measured by the nearness and amount of such connection; a partial connection is only a partial ownership; so that none of us fully own anything we have; unless it is our character; but man's Maker has a larger

ownership of a person, and a person's character, than the person himself.

What is real Freedom?

It is for an action of some kind to take place, absolutely free from any other action; which of course is an impossibility; for every action must be a mathematical resultant of other actions which had just taken place.

What is bogus or common Freedom?

It is the power which strength has to overcome weakness; but as strength is obliged to overcome weakness, then of course it is not really free.

What is force?

It is Spirit Power, and it does everything that is done, and it has all the intelligence there is in the universe.

What is a plausible theory as to how and why it works as it does? It first makes matter as a tool to work with, and in doing this it puts itself out of balance; so that there was more force in one spot than in another; and then because of the strong affinity and attraction of unequal and divided forces to try to get together and equalize; coupled with the obstruction of the slow moving matter it has to deal with; it cannot get its old balance again as long as matter exists; so that matter and motion and creation will thus continue to go on.

What are Cause and Effect?

Cause is the continuous acting of the Effects of previous Causes, thus making new effects; and so an Effect is the mathematical resultant, instant by

instant, of the last instant's effects of previous causes; and so every instant's effect immediately becomes a contributing cause for a new effect, in the same general way as the tick of a clock is the effect of the last tick, and is the cause of the next tick. Cause and effect have no time limit between them except when matter has to be moved; and this slight time hindrance of matter is what keeps up continued cause and effect action; which is all that makes creation and evolution continuous. This time hindrance of matter in motion obliges unbalanced Spirit Force to continue unbalanced; and so, as we have said, continue to make cause and effect.

What is Electricity?

It is a collection of unbalanced spirit-force which is continuously produced in any certain spot by the antagonistic meeting of a variety of other unbalanced forces in connection with matter; and such continuous collection of unbalanced spirit force, in following the law of all unbalanced forces, continually diffuses itself in all directions in lines of least resistance or strongest attraction; and when proper metal conductors are used, this force can be utilized to do work nearby, or at a distance.

What is Gravity?

The continuous unbalance of force which the continuous spin motions of the atoms of matter make, causes all masses of matter to continuously try to come together and balance; and so all masses of matter have a permanent electric, or magnetic, attraction for each other, which they will have as

long as matter exists, which will be as long as the atoms continue to spin.

What is Space?

It is all that part of the universe which is entirely inactive, and which offers absolutely no resistance or friction to any moving or active thing in the universe. It may be said to be the remainder of Spirit Force of the universe which was not used when matter was made; or the balanced part of the universe in distinction from the unbalanced part.

Why is Matter Solid, Liquid, or Gas?

Any mass of solid matter at ordinary temperature, carries continuously a sufficient degree of attractive force between each atom and molecule of its substance so as to continuously hold them together as a solid; this continuous attractive force is the force of cohesion and varies in degree according to the nature of the substance; which is determined by the speed of spin and by the size of the atoms which compose the molecules of the substance. Any variety of matter is solid when it is brought to a right degree of temperature, and will be changed to liquid when a proper degree of heat is added, and still more heat will turn such liquid to gas; what we call heat is the disturbance and friction which a continuous addition of electric or spirit force makes while acting in matter; and it takes a certain amount of this continuous acting of heat to hold matter in existence; absolute absence of all heat is unthinkable.

It is probable that the addition of heat force to a

mass of matter produces a wobble in the spin motions of the atoms, similar to the wobble of a spining top when disturbed by some outside force, which would make all the atoms require a little more space to spin in, and thus slightly increase the size of the matter so treated, and slightly soften its density, or hardness; and a sufficient addition of heat would increase the wobble of the atoms so as to give them a double circular motion, which would weaken the force of cohesion, while all the time when we increase heat we are increasing the unbalance of force in the surrounding space, which would, in trying to find its balance, work in opposition to the force of cohesion, and so be able when enough added heat was thus applied, to overpower the force of cohesion to the extent of making the solid to become liquid; and the same heating process continued would increase the unbalance of force in the space surrounding the heated matter, so that when a sufficient unbalance was reached, the attraction of the forceless space, and the forceful matter in trying to get a balance, would be so great that the molecules of the matter would separate and fly in all directions into the surrounding space, in their frantic effort to try to effect such balance of force in their vicinity, and so the melted matter would become gas.

How long will matter exist? It will exist until the spirit force which made it, unmakes it, and it is evident that this must be a tremendous force; motion and matter would then cease to exist. If

some one was able to stop the spin motion of some of the atoms of matter and utilize their power, how much would be got? More than he could at present safely use.

What is Religion? It is the intuitive feeling and belief which every person has, that there is a mysterious spirit power which is stronger than themselves; and a person's religion is always true to the extent which such person's common sense and reason has developed.

What is Christianity?

It is a word used as a general name for all religion which holds the man Jesus to be its founder; and it gets its name from the word Christ, which is a theological word added to the name Jesus by some of his first followers, to denote their belief of him, that he was one fully equal with God; but as all religions are partly true and partly false, the name is of little consequence, common sense and reason being the main thing.

How do we get answers to such questions as these? By using our reasoning faculty in the direction of trying to find such answers as will fit together without contradicting each other. What is our reasoning faculty? It is the power of the mind in connection with conscience to separate truth from error, good from evil, and right from wrong; and to judge of what is for one's best interest.

What is absolute Truth? It is a perfect knowledge

of all things, exactly as they are, and how and why they were made.

What is Error? Any lack of such perfect knowledge; therefore the foregoing answers must contain many errors; but the errors were not put there on purpose; and it is the reader's honest duty to detect them if he can.

CAUSE AND CURE OF HIGH PRICES

THE war produced nothing that we want to buy, but it did use up in a very wasteful way a great many necessary things that we want to buy; this obliged a rise in price of all needed things, labor included; and this necessary increase gave the natural narrow greed of mankind a chance to still further raise the price by speculating and profiteering.

It would be difficult to find any branch of human activity in any time of the world's history that is free from the charge of profiteering. War times, and the aftermath of war, furnish extra good chances for all branches of profiteering; shortage of labor gives labor unions a good opportunity to get big pay and shorter hours; money spent extravagantly for war business by the government, gave capital and manufacturers an extra good chance to get a lot of money which they did not earn; the increase of money coming to people's pockets, caused by the increase of wages for all kinds of work, caused an increasing number of wants, including new luxuries, which the people wished to buy; and in very many cases this glut of money was spent without much care as to what the price of an article was, thus giving the seller a large temptation to profiteer.

Of course it goes without saying that high cost of wages forces high prices of all manufactures, and then the price of wages has to go up another notch so as to meet the high cost of living; then another increase in the prices of what we want to buy; so the question arises: how much higher will wages and things we want to buy have to go before the pendulum begins to swing the other way? and when it does take the turn, how far will it go the other way?

As we have said the first thing that started high prices was the high price necessary to pay for labor, which naturally came because of the war's use of so many of the workers, made a scarcity of laborers; then the labor unions had the advantage and took it to shorten working hours, and raise their wages still higher making the excuse that the higher cost of living obliged them to do it, not thinking that their own previous action of getting more pay had been the beginning and largest cause of the high price of living. Then the government came next, by giving those exorbitant prices for munitions of war, which the manufacturers demanded, and the government was willing to extravagantly use the peoples' money for such munitions, and to give the extra wages the unions asked for, thus helping the labor unions to still further raise wages, and so still further increase the cost of living. Now the thunderstorm of war is clearing up, and it looks as if the clearing up process will be the reverse of the beginning; that is, labor will be the first to get hurt

by being thrown out of work, because they were first to be benefited by the war; then the manufacturers will take their medicine and have to shut down because of such high prices that they cannot sell their goods fast enough; and by their shutting down and throwing so many out of employment, it results, as we have said, in labor getting a first dose of hard times.

This all goes to show that the workers, whether of hand or brain, are the cause of high and low prices, of good and bad times, and of all human conditions generally.

Our reasoning here all goes to prove that profiteering is sure to react on all those who have a hand in it, and when a careful inventory is made it will be found that every one who does anything, is more or less a profiteer, according to how good a chance he has, and the degree of his honesty.

So we say, owing to the way we are constituted, every one is obliged to do some profiteering at least, because the only motive we can have for choosing to do anything, is our self interest as we see it, and as none of us know well enough what our best self interest is; that it is to have a sufficient care for others as well as ourselves; then, as we have said, we cannot avoid taking some advantage of others that we deal with.

So it is plain that the only real remedy for high prices, and many other bad things, is to educate ourselves as fast as we can, into finding out that our best self interests lie in knowing what true justice

is, and then in dealing justly with ourselves and our neighbors, and this would make us cheerfully willing to work and fully earn our wages, and so make Honesty and Justice the largest words in the dictionary.

Another way to look at our subject is to say that each person during life carries in himself a continuous active force, and that owing to the natural law of force, the individuals of the race have a strong affinity for each other, to try to get together, and either harmonize or antagonize each other; harmonize as far as their felt wants do not interfere with each other, and antagonize as far as their felt wants do interefere with each other.

So to avoid most of our human troubles we must be careful, in trying to get what we want, not to interfere with the wants of the other fellow; and this further we can say: that though we may believe all this to be a good sound theory, yet we cannot really know that it is for our personal self interest to do thus, only to the extent that we put it to a real test by practice; and a good many persons have already gone a long way in really knowing and finding the above theory to be true.

If our theory is true it will always be a useless waste of energy for the government to try to regulate prices of any thing by law force of any kind; and the chances for the government to make prices better by law force would seem to be more likely to make them worse instead of better in the long run. The lesson of our great war, ought to be plainly

seen, as being, that antagonistic force always breeds more antagonistic force, and that if one side seems to conquer, yet it is only a change in the mode, or place of fighting, with no real cure, or betterment when all things are considered.

OUR 1921 CONDITION

READER, what have you started to read this for? And you may well ask what did the writer write it for? It is evident that the writer wishes to give some ideas which he has, which he thinks are worth while, and you, kind reader, are hoping to get an addition to your own ideas; and you will get an addition to them, if you read carefully, whether you agree with these or not.

This proves how very close the relation is that exists between one person and another; it also proves that ideas, thoughts, and feelings are about all there are which any one really cares about; the material in and around us being only the framework which our thoughts and feelings make use of to get more thoughts and feelings.

Now our knowledge is only our best guess, and our best guess is all the knowledge we can have. In this essay the writer proposes to give briefly a few of his best guesses about the present world condition of humanity.

We think the condition of any thing at any instant of time, is an exact mathematical resultant of all past conditions merged together; and that all this is a necessary outcome of the working of unchanging natural law, which is the direct cause of every

thing that exists, and which keeps every such thing in existence and in motion; and that this unchanging natural law is all that any person can know or guess about any kind of a God.

The Old Testament is the best guess of the old Hebrew people, and the New Testament is the best guess of the followers of the man Jesus, and it is a great improvement on the Old Testament; and the best guesses of our best men today are very much better than of those who wrote the New Testament, or any other book of the past.

This continuous improvement in what is called religious belief, is evidently duplicated in all kinds of human activities, and knowledge, and conditions; and we call this, evolution.

In this writing we briefly state a theory about Evolution, or continuous advance in progressive creation, in order to show the foundation on which we think our present world condition rests.

We say well meaning Intelligent Spirit Force created the atoms of matter; each atom being a minute center of a very swift spin motion of a part, or division, of this Intelligent Spirit Force. It took an immense amount of such force to do this; and in so doing, the original balance of Spirit Force became unbalanced; and because these atoms can spin without friction, they will continue to spin without losing any spin motion, or force, until the Force which started them is used to stop them. Some scientists are trying to find some new source of power; and they may find an immense amount

if they can contrive to stop the spin of some of these atoms, and utilize the spin force which is in such atoms.

Matter is formed by a collection of these atoms, which are forced to come together by the natural attraction, which all separate divisions of unbalanced force have for each other. We call these attractive forces: Chemical affinity, magnetism, the force of Gravity, and Electricity. So long as the atoms of matter retain their spin, there will be time, and space, and solid matter, because after matter is made it requires time for spirit force to move matter, and space in which to move it.

It seems that the effort of Spirit Force to get back to a balance again, and which is being hindered by the obstacle of the material which it has made, results in the endless variety of motions, and organizations, of matter which we now have; so that continuous creation itself is caused by such hindrance of getting back to a balance; therefore creation will continue as long as the spin of the atoms continue.

The order of creation is progressive and continuous, and briefly it is: the atom, the molecule, the mass of matter, plant organization, and the animal organization, including man; man has so high an organization that he has conscious intelligence, and thinks, in his egotism, that he has a free will; but if he thinks more carefully he will find that the choices he makes are only mathematical resultants of his previous choices plus his present environment.

Creation and evolution have the animal kingdom largely finished now, and seem to be working, more than ever, in the mind of man; increasing his life force, his knowledge, his felt wants, his inventive powers, his likes, and his dislikes, and his sense of right and wrong.

These many sections, or parts, of unbalanced force do not always work together in a harmonious way, while thus continually meeting, and mixing, and coming together; and there are so many of them, and of different sizes, and each force, instant by instant being the exact mathematical resultant of two or more other forces which had just met, that a good deal of discord, or antagonistic trouble necessarily results;

And so we can say in a general way, that all the so called evil there is in the world, of any kind, is simply the necessary result of the meeting of forces that do not harmonize easily; while the meeting of forces that easily harmonize, will be all the positive and real good there is in the world.

Larger forces dominate the smaller ones; probably the strongest unbalanced forces in the world are the felt wants and wills of individuals.

These felt wants are a mathematical resultant, instant by instant, of all the activities of the individual's mind and body at any certain instant of time; please note here that the strength of a force does not lie in its natural size; intelligent spirit force in man is stronger than other outside forces in the final resultant.

The desires of persons being very strong forces, and the tendency of all forces to try to get together being always very strong, then the nearer two persons are together, the surer will be the meeting of their wills and desires; if they can make their desires agree, then we have a real positive good as far as their personal relations are concerned, but in case of disagreement we have more or less of war or so called evil, if the old habits of the race are followed, as, of necessity, they usually are.

What lessons shall we learn by an application of these theories to our present world condition of progress? We shall now have to deal with the highest grade of forces there are; those of the human mind and will.

The felt wants of the average individual today are very much larger, and more of them, than ever before, because of our law of evolution; for man "has life and is having it more abundantly;" his physical body is the house he lives in; and when the individual cells of his body, which have some degree of independent life in themselves, are all healthy, and working in harmony, each doing its part, then the man is healthy in body, and has a good house to live in, and a good chance to develop the large possibilities of his mind and will, and to regulate his increased desires.

There are many individual men, and each one has some degree of independence, but not so much as he thinks he has; and the closer men live together, the less is their individual independence, and the

greater their aggregate force, and multiplied wants, and activities; and also the greater opportunity for their differences to develop antagonisms, as well as to increase their agreements.

It is a law of nature, as we have said, that all forces have a tendency to unite, so then all individuals will unite as far as their differences, and distance apart, will allow; so we have first the man and wife, then the family, then the tribe, then the smaller or larger nation, the league, or federation of nations, then one world nation. At present we have got as far as a large beginning of a League of Nations; but before we could seriously begin this league, a majority had to be convinced by the experiment of a fearful war, that there must be some other way, than open war, to settle national differences; and this league is a professed attempt to find such a way.

This war, like all other wars, and antagonisms of the race, was absolutely necessary from the immutable working of Natural Law.

It is natural and right for each unit of the race to work hard for that which his felt wants tell him is for his best personal self interest; and the ruling powers of each of the nations who fought in the war, did so because of their own and their nations interest, as they saw it at the time; but when the individual has progressed far enough so that he can plainly see that it is the best gain he can have, to keep on kindly and social terms with his neighbor, helping his neighbor and getting mutual help in

return from such neighbor, then antagonisms will cease to the extent that this real honest knowledge is really attained.

Plainly the additional good, and bad showing, of the world condition today, is a necessary result of the nearer coming together of the different nations; and the different nations were obliged to come nearer together because of the improvements in machinery, and locomotion, and quicker, and better means of communication; and this stronger pull to come together because of nearness, is like that of two magnets which have a stronger pull for each other as they are brought nearer together.

It must be plain from this view that a state or a nation, today, is only a conventional, or partial union of individuals, and that the best League of Nations that we can make now, must of necessity be only as we have said, the beginning of a union of nations.

History shows that it took a long time for the race to unite in a family, then a longer time to loosely hold together as a tribe, or small nation; it also took time, and disputation, for the 13 states to become the United States; and a civil war, before the union could be confirmed; and we are not too well united yet; political differences make political animosities; and lack of patience and commonsense make differences more pronounced.

But let us not worry because our Senate ran up against so many snags in trying to make a covenant for a League of Nations. They have only done

what every one else, who has a new thing to make, has to do; that is: make a lot of blunders.

The League of Nations started when the Allies first fought together against Germany, then a closer league came when they made Foch chief commander, and now a still closer League is being worked out.

But a large majority of all the Allies were mistaken in thinking we could win a peace by fighting for it, or make the world safe for democracy by a victory. President Wilson was in a very hard place; public opinion drove him into the war, whether he wished to go or not, and he set up a high standard to fight for, and then he brought about an armistice based on his 14 points; which were generally accepted by all parties concerned as being a right basis for world agreement. But subsequent doings prove that it is easier to set a high standard of action than to put it in practice.

The treaty and League of Nations had to be made by a few of the principal leaders of the Allied nations; and they were all persons of an age, at which little change of old opinions can occur; so that they had to halt and stumble, and finally bring forth something very far below the 14 points; and in trying to put the agreements of this patched up peace and league into practice, not one of those who signed them were willing to carry them out, save in part; and some of the agreements were so unreasonable as well as impossible of fulfillment; the penalties put on the Germans were unreasonable as

well as impossible; they were really a continuance of the war, without guns, and so very soon the war had to begin again in practically the whole of old Europe and parts of Asia; thus showing that war does not, and cannot, cure war and make any kind of a "peace of victory."

It must be plain to every thinking man that peace can only come to the degree that hate, and suspicion, and distrust, and dishonest greed, are eliminated; and that all war and other antagonistic force, only makes such war or force, worse, and instead of hastening peace, it puts it further off.

Our Senate is made up of persons of mature, conservative or set opinions, like those who made the treaty and league; but they had the advantage of seeing some of the small defects in those documents, and they also had a longer time to think them over, and we have seen the outcome thus far of their wranglings, and how hard it is for leaders to agree how to act on new ideas, and new conditions. It is useless to say that any of the senators took the position they did from bad motives; but it is safe to say that they were troubled with ignorance, which caused the same narrow, or unwise selfishness, which those in Europe, who whittled down Wilson's 14 points were troubled with.

But the whole of the race are troubled with this same ignorant selfishness, and this is the principal cause of our war; such narrow selfishness comes of lack of sufficient knowledge of what is for one's best interest, and it is good as far as it goes; but it

cannot go further till the parties concerned have got far enough in common-sense and knowledge to see their best interest resulting from trusting the good there is in their neighbors, and not being afraid and suspicious of them; and being patient with such failings as they may have; and in a general way knowing for sure that by helping their neighbors they are directly helping themselves. Everybody knows all this to be true, provided all would do it, but they all want the other fellow to do it first.

The increasing wave of strikes, and profiteering, and robbery, and murder, which we are having now, is a necessary result of our war experience, and we got a large part of this increased greed from our close contact with old Europe; but no doubt we will digest it in good time and see the new and better way more clearly.

It is a long step in the right direction that we are having so many clubs and unions and leagues, even if they do disagree with each other, for we had to have 13 quarrelling states before we could have a United States. Russia will have to have a big stew before she can have a united, stable government; the Bolsheviki are trying what we call a crazy experiment, but it is a necessary resultant of a long system of bad government enforced by military power, so that the Russian people know no other way to make a change of government than by absolute military force, and so have yet to learn a better kind of government than they have started with;

and they will do it quicker and better if not antagonized.

If all the 14 points had been put into the League of Nations, and all signers had sense enough to plainly see that it was for their own interest to carry them out, the Bolsheviki would have no ground to stand on; and the Allies standing army and Navy could be cut down three fourths at least, and our taxes also; but as human nature is constituted, it would have been impossible, as we have said, for the signing powers to have enough knowledge of what was their best self interest, to carry out those 14 points; so we shall have to be as patient as we can with each other's ignorance, and be as helping as we can in any direction of further enlightenment; and entirely drop the idea that any person or group of persons can compel any other person or persons to become better by antagonistic law, or force; and that it can only be done by kindly persuasion and example.

The general effect which our world war has had on the Capital and Labor question, seems to be to make things worse than before; but probably there are more good things coming to this question than bad, when a fair inventory is taken. The increase in numbers and sizes, and combinations of the different unions, is good as far as it goes, and a good many strikes now, are conducted in a more orderly way than formerly; and public opinion is fast being made up with more honesty, and common-sense mixed with it; the unions themselves getting more

good sense; and so as a general public opinion is the only thing that finaly settles human differences, we say: anathematize, and discard, antagonism, narrow selfishness, and dishonest greed, and the fool idea of trying to get things without properly paying for them.

The fact that Capital is beginning to find out that it is for its own business interest to treat its employes with more fairness, and consideration, and confidence, is a long step in mending matters; and many employes are getting a broader view that their own interest lies in the direction of their employers interest. The final cure of the Capital and Labor question will be when all the labor unions, and all the capitalists unions, unite in a federation of such unions, and agree on a covenant, which covers the whole matter.

The profiteering question will be one of the last to be settled, for it stands for such degree of honesty or dishonesty as we all have at present. If it has taken several thousands of years for us to attain our present degree of honesty, how long will it take to finish up the job?

The disarmament question now before the world, is the real core and center of the world peace business; decrease in military preparedness is just so many steps towards peace; while increase of armament is always just so many steps towards war.

The movement towards disarmament, and an agreed upon international code of law, with an international court of judges to interpret and apply

such law in an impartial manner to all the agreeing nations, with only international public opinion and boycott to enforce such judges' decisions, is the only practical road towards world peace.

The worst block in the way of disarmament now, is the old mistaken belief that bad human actions can be cured by antagonist human force, and that such force is the only practical way to cure such evil.

Good, and so called evil qualities, seem to be more or less balanced in every individual; and the war seems to increase both such qualities in each; and it seems natural for us all to give more attention to each others mistakes and failings than to each others good qualities; so it is natural for us to say that our profiteering was increased by the war, and to say but little about the good qualities we have that have been increased by the war; such as the Red Cross, the Y. M. C. A., the K. C. and the international church co-operation, and our increased benevolence.

It seems to the writer that the immutable working of our Intelligent Natural Law will simply oblige a continual increase in our degree of common sense and honest dealing, in spite of all apparent failures, and narrow mindedness, and will do this through making the race see plainly that it is for their best self interest to be honest and fair in all their dealings with themselves and their neighbors.

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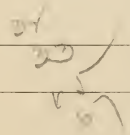

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